THE

FAITH, DOCTRINE, AND RELIGION, PROFESSED, AND PROTECTED IN THE REALME OF *ENGLAND*, AND DOMINIONS OF THE SAME.

Expreſſed in thirty nine Articles, concordably agreed vpon by the reuerend Biſhops, and Clergie of this Kingdome, at two ſeuerall meetings, or Conuocations of theirs, in the yeeres of our Lord. 1562. and 1604.

THE SAID ARTICLES ANALISED INTO Propoſitions, and the Propoſitions prooued to be agreeable both to the written Word of God, and to the extant Confeſſions of all the neighbour Churches Chriſtianly Reformed.

THE ADVERSARIES ALSO OF NOTE AND NAME, which from the Apoſtles daies, and Primitiue Church hitherto haue croſſed, or contradicted the ſaid Articles in generall, or any particle, or propoſition ariſing from any of them in particular, hereby are diſcouered, laid open, and confuted.

Peruſed, and by the lawfull authority of the Church of England, *allowed to be publike.*

Rom. 16. verſe 17.

I beſeech you brethren, Marke them diligently, which cauſe diuiſions, and offences, contrary to the doctrine which yee haue receiued, and auoide them.



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TO THE MOST REVEREND FATHER in God, and his Right Honourable good Lord RICHARD, by the Diuine prouidence Archb. of Canterbury, and Primate of *England*, and Counceller to the most High and Mighty Prince, IAMES, King of Great *Britaine, France, and Ireland.*

MOst Reuerend Father in God, there is no one thing in this world that of men truely zealous and Christian, in these latter dayes of the world with greater earnestnesse hath bin desired, then that by a ioynt and common consent of all the Churches rightly, and according to the Canons of the sacred Scriptures, reformed, there might be a draught made, and divulged, containing, and expressing the sum, and substance of that Religion, which they doe both concordably teach, and vniformely maintaine.

That holy man (of happy remembrance) D. *Cranmer* (who sometime enioyed that roome in our Church, which your Grace now worthily possesseth) in the dayes of that most godly yong Prince, K. *Edward the first*, employed a great part of his time and study, for the effecting of that worke; and imparted his thoughts with the most principall persons, and of *Arch. Cranmer.*

rareſt note in thoſe dayes for their wiſedome, piety, and credit among the people of God throughout Chriſtendome. M^r. *Calvin*, vnderſtanding of his intent, addreſſed his letters vnto the ſaid Archbiſhop, and offred his ſeruice, ſaying, That might his labours ſtand the Church in ſtead, *Ne decem quidem a mari*, it would not grieue him to ſaile ouer ten Seas to ſuch a purpoſe.

But this proouing a worke of much difficulty, if not altogether vnpoſſible in mens eyes, eſpecially in thoſe dayes, to be brought about; the next courſe, and reſolution was, that euery Kingdome, and free State, or Principality, which had abandoned the ſuperſtitious, and Antichriſtian Religion of the Church of Rome, and embraced the Goſpel of Chriſt, ſhould divulge a Briefe of that Religion, which among themſelues was taught, and beleeued, and whereby through the mercy of God in Chriſt, they did hope to be ſaued. Which to Gods great glory, and the ſingular benefit, and comfort of all Churches, both preſent, and to come (as the extant Harmony of all their confeſſions doth moſt ſweetly record) with no great labour was notably performed.

Vnity of doctrine in all Churches reformed.

This worke of theirs told the Churches in thoſe dayes, and doth vs, and will informe our poſterity; that not only in euery particular State, and Kingdome, but alſo throughout Chriſtendome, where the Goſpel was entertained, the Primitiue and Apoſtolicall daies of the Church were againe reſtored. For the multitudes of them that did beleeue (I ſpeake both ioyntly of all, and ſeuerally of each reformed people, not of euery particular perſon, fantaſtique, falſe apoſtles, and peruerſe teachers, or profeſſors in any Church, who were not wanting euen in the Apoſtles dayes) touching the maine, and fundamentall points of true Religion, were then of one heart, and of one ſoule, and did thinke, and ſpeake one thing, and liue in peace.

Ab initio reformationis ardebant amore veritatis omnes Politici, Eccleſiaſtici, Plebei: Iezler. de diutur. belli Euchar. p. 49. Vnity of doctrine in the Church of England, in King *Edward* the ſixt his dayes.

3. The ſaid Archbiſhop (for vnto whom better, after God, and the King, can we aſcribe the glory of this worthy Act?) wrought this Vnity, and Vniformity of doctrine in this Kingdome, in the Halcyon dayes of our Engliſh *Ioſias*, K. *Edward* the ſixt of that name: and the ſame doctrine, ſo by his meanes

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eſtabliſhed in the time of peace (a notable worke of peace) like a manly, heroicall, and heauenly Captaine vnder our Generall, Ieſus Chriſt, he reſolutely, euen with his heart blood, and in the fiery torments, afterwards confirmed in the dayes of perſecution.

A certaine learned man, (ſpeaking of the Religion heere then profeſſed, and writing vnto the Lords of our late Queenes Councell) doth ſay, he (meaning the Papiſt his aduerſary, who charged our Church with diſcord, and diſagreements about matters of Religion:) He ought (ſaid he) if he had bin able, to haue brought out the publike Confeſſion, and Articles of faith, agreed in K. *Edwards* time: and haue ſhewed any in *England*, that profeſſing the Goſpel, diſſenteth from the ſame. So eſteemed he (and with him many thouſands of learned, and iudicious men) of the doctrine then ratified by authority, and profeſſed in this Kingdome. *Anno* 1552. *K. Edward the 6.*

But thoſe dayes of our Churches peace continued not long (through our vnthankefulneſſe, and ſinnes) neither on the other ſide was our perſecution permanent (through the goodnes of God) though for the time exceeding vehement, and violent. For *nubecula fuit, & citò tranſiit*, It vaniſhed away quickely, as doe many raging ſtormes euen vpon the ſudden: yet not through the power of Gunpowder, and treaſons, but through the force of ardent prayers vnto the Almighty. For *arma eccleſiæ preces*. *Q. Mary.*

4. We find that Mr. *Latimer* (that ſacred, and reuerend Father) addicted himſelfe very ſeriouſly in thoſe dayes vnto the exercise of prayer; and his principall, and moſt vſuall prayers were firſt, for himſelfe, next, for the afflicted Church of *England*, and laſtly, for Lady *Elizabeth*, that deceaſed King *Edwards*, and Queene *Maries* ſiſter. The Prayers of the perſecuted Saints for the reducing of true Religion into the Realme.

For himſelfe he prayed, that as God had made him a Miniſter and Preacher of his truth: ſo he might conſtantly beare witneſſe vnto the ſame, and haue the grace and power to maintaine it in the face of the world, euen til the houre of his death. For the Church of *England* he prayed, that God would bee pleaſed once againe to reſtore the free preaching of the Goſ- *F. Latimer.*

pell to this Realme (and this with all possible feruency of Spirit, he craued at the hands of God.) And for Lady *Elizabeth*, that he would preserue, and make her a comfort to his then comfortlesse people in England. And the Almighty and our heauenly Father both heard, and granted all, and euery of his petitions.

B. Parkhurst.

Mr. *Gualter* (that learned, painefull, and excellent Diuine at Tigure, dedicating his holy, and Christian Comments vpon the lesser Prophets vnto D. *Parkhurst*, Bishop of *Norwich* (who in the dayes of the fore mentioned Q. *Mary*, voluntarily had exiled himselfe so farre as *Switzerland*, for his preseruation, if it might be, vnto better times) saith of the said *Parkhurst*, that when he liued in Tigure, Lady *Elizabeth* was euer in his mouth: her Faith, her wisedome, her magnanimous spirit, her virgineous and chaste behauiour, he would euer celebrate with high words and commendations, and that God would gird, and safegard her person for the good of his people, was his daily prayer: yea (saith the same *Gualter*) *orabant idem vnum pij omnes*, it was not your prayer onely, but all Gods people so prayed besides. And their prayers were not made in vaine: For both Queene *Mary* liued not long; and Lady *Elizabeth* was placed in the Royall throne; superstition was expulsed, and true Religion againe, to the singular comfort, and multiplication of Gods people in this Kingdome, very solemnely restored.

Q. Elizabeth.

True doctrine restored, anno 1558. and an vniformity of the same established, and published, an. 1562.

5. Notwithstanding, an Vniformity of doctrine to be taught, embraced, and professed, by authority of the Prince, and State, was not published, till certaine yeeres after the Queens attaining the kingly Diademe; but then Articles of Religion, to the number of thirty nine, drawne yet three yeeres afore, were commended to the consideration, and perusall of the whole Clergy of both Prouinces, in an orderly, and lawfull assembly, or Conuocation of theirs at London; and by a sweet, and vnanimous readines, thereupon by them allowed. This was effected in the yeere of our Lord 1562. (the same yeere that the mercilesse massacre at *Vassey* in *France* was committed by the Duke of *Guize*, and the same very time also that all the Pro-

Anno 1562.

testants

teſtants in that countrey of *France*, for holding and profeſſing the ſame doctrine, were ſentenced vnto death, and deſtruction by the Parliament at *Paris*: after which their condemnation enſued thoſe horrible, and more then ſauage murders, and ſlaughters of the Religious, and onely for their Religion, at Carraſcone, at Tholouſe, Amiens, Towres, Sens, Agen, Aurane, and many other Cities, Townes, and Villages throughout *France*.)

A principall contriuer of this Vniformitie in Religion, and thereby Vnitie among vs, was another Predeceſſour of your Graces, euen D. *Parker* the firſt Archbiſhop of Canterbury in the ſaid Queenes dayes. *Arch. Parker.*

Hereupon *Beza* from Geneua, *Doctrina puritas viget in Anglia, pure & ſyncerè*; Religion flouriſheth in England, *Zanchius*, from Strasborough, *Per hanc Reginam factam*, by her (meaning Q. *Elizabeths*) comming to the Crowne, God again hath reſtored his doctrine, and true worſhip, and *Danæus*, The whole compaſſe of the world hath neuer ſeene any thing more bleſſed, nor more to be wiſhed then is her gouernment.

So now againe flouriſhed thoſe Apoſtolicall times (as I may ſay) of vnity, and Vniformity of doctrine in our Church. For then were there no contentions, nor diſſentions, nor thorny and pricking diſputations among vs, about queſtions of Religion, *tantummodo nobis cum ſatellitibus quibuſdam Pontificijs* (as Biſhop *Iewell* ſaid) wee then skirmiſhed onely with the Papiſts. As it was at the building of *Salomons* Temple: ſo was it with vs then. Wee ſet vpon the building of Gods Houſe (which is his Church) without din, without noyſe, and ſtirres. The aduerſaries without, heard vs, and heard of our doings abroad by the pens of the learned *Iewell*, *Nowell*, *Caſſilhill*, and ſuch other Architects of ours; to our friends we were comely as Ieruſalem; to our enemies, terrible as an Army of Banners.

6. Alſo what afore, *viz.* an. 8. they had agreed vpon, the ſame at another Aſſembly at London, an. 71. and the 13. of Q. *Elizabeth*, according to an Act of Parliament then made, the ſaid Clergie of England (the Archbiſhops and Biſhops firſt beginning, Subſcription required vnto the Booke of Art. an. 1571.

beginning, and giuing the example) by their ſeuerall ſubſcriptions with their owne hands, moſt readily did approoue.

An. 1572. Howbeit in the yeere next enſuing, *ſcil.* an. 72. (a yeere many waies memorable, eſpecially for the great, and generall Maſſacre of aboue an hundred thouſand Proteſtants in *France*, chiefely in *Paris*, and the countrey thereabout adioyning, begun on St. *Bartholmewes* Eue*; for Pope *Gregories* excommunicating of Q. *Elizabeth*, for defending this doctrine, and religion, which here we ſpeake of; and thirdly, for the erecting of priuate Presbyteries now firſt in *England*) diuers of the inferior Miniſters in, and about London, and elſe-where in this kingdome, not a little diſturbed the quiet of our ſtate, and peace: ſome of them by vntimely, and inconſiderate admonitions, pamphlets, and Libels; others by obſtinate refuſing to ſubſcribe, as both Law did enioyne, and their Fathers in Chriſt, and ſuperiours afore them had done. But theſe men ſpeedily both by learning were anſwered, and by authority cenſured, ſuſpended, or depriued.

* Bartholomæus fleet, quia Gallicus occubat atlas.

Vnitie of doctrine ſtill continued.

7. And yet not one of theſe Recuſants, and ſo not one of *Englands* Clergy, either now, or afore, did euer oppugne the receiued, publike, and Catholike doctrine of our Church, but moſt willingly approued, and applauded the ſame, as the truth of God.

For euen the admonitioners themſelues (which ſaid that they did ſtriue for true Religion; and wiſhed the Parliament euen with perfect hatred to deteſt the Church of *England*, whereof notwithſtanding they were members) euen they doe ſay how they (meaning the Biſhops, and their partakers) hold the ſubſtance of Religion with vs, and we with them. And againe; We all (of vs) confeſſe one Chriſt. And their Champion doth acknowledge, that her Maieſty hath deliuered vs from the ſpirituall Egypt of Popery.

So that for doctrine (I meane ſtill for the maine points of doctrine) there was now a ſweet, and bleſſed concord among vs; which Vnity continued all that holy, and Reuerend Fathers, I meane Archbiſhop *Parkers* time, which was till the 17. yeere of Queene *Elizabeth*.

8. After

8. After him ſucceeded in the ſaid Archiepiſcopall chaire B. *Grindall* a right famous, and worthy Prelate; and for religion ſo ſound, as in K. *Edwards* dayes (had the Prince liued a while longer) he had beene promoted vnto the Biſhopricke of London, vpon the tranſlation of B. *Ridly* vnto Durham (for theſe things had the State then in purpoſe.) But God otherwiſe had decreed for their aduancements, as that the one of them ſhould paſſe through the fire vnto the kingdome of heauen; and the other eſcape the dangers of many ſtormes, and waters, before he came vnto any preferment at all. And ſo accordingly *Ridly* was burned, and *Grindall* baniſhed, and both of them depriued either of life, or liuing, or both; and that for one, and the ſame cauſe; and doctrine, which they had preached, and we profeſſe. *Archbiſh. Grindall.*

But the tempeſt being ouerblowne, and Q. *Elizabeth* (her ſelfe hauing likewiſe eſcaped the bloody hands of her cruell enemies, yea and Gunpowder traines, and Treaſons too, in moſt barbarous manner laid to haue blowne vp her Saint-like and ſanctified Body, and Soule, into the heauens; and all for her conſtant fauouring, and embracing this very doctrine) her Maieſtie (not forgetfull what he had endured for the cauſe of Chriſt, and his Church) aduanced this zealous Confeſſour, and tryed Souldier, vnto the See firſt of London (afore deſigned him;) next of Yorke, and laſtly of Canterbury.

The care of this Archbiſhop was great to further the glory of God, but, through the enuy and malice of his ill-willers, his power was but ſmall; his place high, but himſelfe made low, through ſome diſgraces, by his potent aduerſaries: which he meekely, and patiently endured till his dying day.

6. During the time of this mans troubles, among other, two things eſpecially deſerue obſeruation: One is, the flocking of Ieſuits into the Kingdome (who afore then neuer came among vs;) the other is the inſolency, & boldnes of our home faction. The factious encreaſe, and grow confident.

The Ieſuits indicted Councils; ſummoned Synodes; enacted and reuerſed orders; and exerciſed Papall iuriſdiction among vs: wee not witting, nor ſo much as dreaming of any ſuch matter.

The Brethren (for ſo did they now ſtile themſelues) in their Churches and charges would neither pray, nor ſay ſeruice, nor Baptize, nor celebrate the L. Supper; nor Marry, nor Bury, nor doe any other Eccleſiaſticall duty according to the Law, but after their owne deuiſings. And abroad (as if they had bin acquainted with the Ieſuiticall proceedings, or the Ieſuites with their practices) they had their meetings both claſſicall and Synodicall, they ſet downe decrees, reuerſed orders, elected Miniſters, exacted Subſcriptions, and executed the cenſures of ſuſpenſion, and excommunication where they thought good.

The Ieſuites had for their prouincial, firſt *Robert Parſons, alias, Cowbuck*, then *Weſton*, and laſtly *Garnet* (which *Garnet*) continued in that office till the yeere 1605. when he was apprehended, and for moſt horrible and helliſh treaſons, as an arrant Traitor put to death in *Paulꝛ* Churchyard the ſame yeere. And the Brethren had their (I know not what) chiefe men. All of theſe reſiding in, and about London; and in ſpeciall fauour both with the Gentiles, and vulgar people of their ſeuerall factions: and ſo continued multiplying their number and growing ſtrong, euen head-ſtrong in boldneſſe, and ſchiſme, till the dying day of this moſt graue and reuerend Archbiſhop, which was in the moneth of July. 1583.

10. Some foure moneths afore whoſe death, the ſaid Brethren, at a certaine Aſſembly of their owne appointing, among other things (as I find) decreed, that if Subſcription vnto the booke of Articles of Religion (afore mentioned, and ſtill meant) ſhould againe be vrged, the ſaid Brethren might ſubſcribe thereunto according to the Statute. Which declareth that what diuerſity, and diſagreement ſoeuer was about other matters, yet abode there ſtill a bleſſed Vnitie among vs touching the foundation of Chriſtian Religion. And this was in 25. yeere of Q. *Elizabeth*.

Vnitie of doctrine ſtill holdeth among vs. An. 1583.

11. Next vnto him D. *Whitegift*, then Biſhop of Worceſter (a man deſeruedly vnto that dignitie promoted, and for his manifold paines in writing, teaching, and defending the truth; his wiſedome in gouerning; and his well demeaning of himſelfe euery way, worthy the double honour which hee did

Archbiſh. Whitegift.

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enioy, or the State could aduance him vnto) from thence was translated vnto the See of Canterbury.

No sooner was he confirmed in his office, but obseruing both the open and intolerable contempt in many places of all Church orders by authority prescribed; and hearing both of many secret conuenticles, and vnlawfull assemblies in his Prouince; and of the tumults, and garboiles abroad, and euen at his very admission vnto his charge, raised in Scotland, and that for the selfe-same cause, which by the Brethren here in England was maintained, and foreseeing the dangers, and troubles likely to ensue (for which he should giue an account, if in time he sought not meanes to preuent them) he thought it his bounden duty (for the preseruation of vnity and purity in Religion, the preuenting of further schisme, and the discouery of mens inclinations either vnto peace, or faction) that all, and euery Minister Ecclesiasticall (hauing cure of soules within the Prouince of Canterbury (vnder his owne hand, and by subscription, should testifie his consent both vnto the points of Religion in the Conuocation, *Ann. 62.* approoued, and likewise vnto other Articles, necessary for concord sake of all, and euery man, Minister especially to be acknowledged, and accordingly, by due course of Law called then thereunto. Which was done the very first yeere of his remouall, and of her Maiesty the 26. Subscription the second time called for.

This of the brethren was tearmed the wofull yeere of subscription, but that they should so doe there was no cause, vnlesse they are grieued that factious spirits, and malecontented Ministers, and Preachers were discouered, and their erroneous, and schismaticall opinions brought into light. And surely neuer was their subscription hitherto by authority vrged in this land, but diuers new fancies (held yet for truthes, not to bee doubted of, among the brethren) were thereby detected, for Gods people to auoid as monsters: neither hath our Church lost, by imposing, nor the aduersaries gained at the long runne, by refusing Subscription. *Anno* 1584.

12. In the yeeres 71. and 72. when subscription first was required, the whole land will witnesse, that many, and sundry

How basely the Brethren conceiue of the doctrine by the Bishops agreed vpon, and established by the Prince.

bookes (aswell in Latine, as English) then, and afterward flew abroad. In which we read how then, and in those dayes, the truth of God did in a manner but peepe out (as it were) at the Screene; that *Cranmer, Parker, Grindall*, and all the other Martyrs, Preachers, and learned men (which first in our age brought the light of the Gospell into this Realme) did see a little, and had a glimpse of the truth, but ouersaw many things, which in these dayes of the Sunshine of the Gospell, men of meaner gifts doe see; and yet may not vtter them without great danger of the Lawes (through the iniquity of the times) though the said things now seene be comprised in the Booke of God, and also be a part of the Gospell, yea the very Gospell it selfe (so true are they) and of such importance, as if euery haire of our heads were a life (say the Brethren) we ought to afford them in defence of these matters, the Articles of Religion penned, and agreed vpon by the Bishops, and Clergy, and ratified by the Prince, and Parliament, in comparison of these things now reuealed, and newly come to light, are but Childish and toyes.

Thus write they (as your grace best knoweth, and I would haue quoted the places where they may be read, had I either not written vnto your selfe, or did write vnto a man vnacquainted with their bookes.) And had they here stayed, their words had bin able (without the more grace of God) to haue moued the Parliament, and all the people of this land (as they haue preuail'd but too much already with their too credulous Fauorites (to thinke our Church, for all the reformation wrought, and Vniformity in doctrine established, to be much awry, and farre from the truth it should professe. But setting downe (as they haue done) and publishing both what the truth is, which now breaketh out, and offreth it selfe by their ministery to the view of the whole world (which afore did but peepe out at the Screene) and what the things be, which they of meane gifts doe see, and our Fathers, and the Martyrs, Bishops, and Preachers, both in King *Edwards* dayes, and afterwards (knowne, and acknowledged to be men of excellent parts) either did not see at all, or ouersee: and what likewise

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the points of doctrine newly now reuealed, their *æternum Euangelium* (which without great danger may not be preached in England, no more then the doctrine, and Articles of the Church of England may be preached at Rome; and for defence wherof they ought to afford euen their very liues, were they so many as the haires of euery of their heads) is, and be, they demonstrate themselues to be most childishly vaine, and idle in their imaginations; (which they take yet to bee illuminations of the spirit.)

13. For all their doings, and discourses (to say the best of them) are but to erect a new (which they tearme a true) ministery, and their Discipline among vs. The vncouth doctrine of the factious Brethren.

Themselues doe say, The controuersie betwixt them, and vs, is not as (the Bishops, and their wel-willers) they would beare the world in hand, for a Cap, a Tippet, or a Surplesse, but for greater matters, concerning a true ministery, and regiment of the Church, according to the word: the one whereof, that is, a true ministery, they shall neuer haue, till Archbishops, and Bishops be put downe, and all ministers made equall: the other also will neuer be brought to passe, till Kings and Queenes doe subiect themselues vnto the Church, and submit their scepters, and throw downe their Crownes before the Church, and lick vp the dust of the feet of the Church, and willingly abide the censures of the Church, that is, of the Presbytery. For as the Church is subiect vnto the ciuill magistrate in respect of his ciuill authority: so must the magistrate, the King and Queene, subiect themselues, and be obedient to the iust, and lawfull authority of the Church. The ciuill magistrate is none officer at all of the Church. For Church-officers be *non Magnates, aut Tetrarchæ*, not gracious, or honorable Lords, but Ministers of the Church. The Presbytery is the Church: and euery Congregation, or Church, should and must in it haue a Presbytery.

This is the Light, which indeed the Martyrs neuer saw; the Religion, which our Brethren striue for; the Truth, which they may not preach; not childish doctrine, like the Bishops Articles, but the wise Gospel; the maine, and materiall points

of Religion, now in the dayes last of all (yea after the eighth Thorow breaking of H. N. his *Euangelium regni*) reuealed, and for furtherance whereof they are to lend, and spend euen all their liues, if occasion be ministred.

14. Strange and strong delusions: First, to take these and other such assertions for Truths, and heauenly mysteries, which are but the fancies of troubled braines, not grounded, nor truly gathered from Gods Word.

Next, to teach one another, and all their fauourers, how they should be as ready, and prepared euen for these matters, to giue other their liuings, and to giue their liues (were they as many as the haires of (all) their heads) as *Cranmer, Ridly, Latimer* did; and *Parker, Grindall*, and all other Preachers would, and euery Christian man and woman should, if they be called thereunto for the Apostolicall, and Catholique doctrine of our Church, which all Gods people doe know, and the Brethren themselues (as afore hath bin noted) doe confesse, is originally from God, and his written Word.

These, and many moe (too many here to be recapitulated) such phantasies of theirs, or phrensies rather, this first subscription brought first to light; and yet happy had it bin for Gods Church, and people, they had neuer bin broached.

Of the second Subscription vrged an. 84.

15. Semblably the next subscription called for by the last Archb. your L. predecessor, an. 84. discouered euen the very thoughts and desires of those Brethren before, but now stiled faithfull Brethren, which haue, and doe seeke for the Discipline, and reformation of the Church.

Many Treatises afore, but now, and diuers yeeres ensuing, they flew about, and abroad like Atomies; and by them the same things which afore, but in a differing sort, and in other words, they publish.

For touching Church officers, they name who, and how many sorts they be of them, viz. Doctors, Pastors, Gouernors, Deacons, and Widdowes, no moe, no fewer.

They say, euery Church must be furnished with a Teacher, and a Pastor, as with two eyes; with elders, as with feet; with Deacons, as with hands. Euery Congregation must haue eyes,

hands,

hands, and feete, and yet neither all, nor at all any Congregation is to haue an Head, answerable to those Feet, Hands, and Eyes.

The Doctor, by their doctrine, must be a distinct minister from the pastor, and onely teach true doctrine, and neither exhort, nor apply his doctrine according to the times, and his auditory, nor minister the Sacraments. For these things the pastor is to performe. Which pastor also, whensoeuer he administreth the Sacraments, must necessarily make a Sermon, or else he committeth Sacriledge.

And concerning discipline, by their doctrine, euery Congregation must haue absolute authority, to admonish, to censure, to excommunicate, and to anathematize all offending persons, yea euen Kings, and Princes, if they be of the Congregation. And no Prince but must be of some Parish, and vnder one Presbytery or other alwayes. Where this power is not, in their iudgements, one of the tokens of a true Church is wanting. For this Discipline with them is a marke of the Church, and numbred among the Articles of their Faith.

16. This (say they) is the great cause, the holy cause, which they will neuer leaue suing for, though there should be a thousand Parliaments in their dayes, vntill either they obtaine it, or bring the Lord in vengeance and blood against the State and the whole land, for repelling the same. The Discipline is Gods holy yoke, Gods sceptre; the kingdome and throne of Christ. The Brethrens diuine conceipts of their Discipline.

Our controuersie (say they) whether Iesus Christ shall bee King or no. Againe, the end of all our trauell is, to build vp the walles of Ierusalem, and to set vp the Throne of Iesus Christ, our heauenly King, in the midst thereof; the aduancing whereof is a testimony vnto vs, that we shall haue part in that glory, which shall be reuealed hereafter.

So learne we now from their said bookes, learned and demonstratiue discourses (which the Fathers, and our forefathers neuer saw, nor had learned) both that their Discipline established and exercised, is a visible marke of a true Church; and to desire the aduancement of the same, an inuisible token of an elect childe of God: so as neither is that a Church, at least

leaſt no true Church, where their Diſcipline is not; neither they but titular Chriſtians, no true Chriſtians indeed, which either ſigh, or ſeeke not to haue it eſtabliſhed, and Presbyteries in euery pariſh to be aduanced.

17. The Articles of our religion (concluded vpon by the reuerend Clergie of our Church) with theſe learned, and all-ſeeing Brethren, are but the Biſhops decrees, the Articles of the Conuocation houſe; and reueale ſome little truth: but theſe wiſe Brethren (ſo faithfull haue they bin betweene God, and his Church) they haue not failed to ſhew vs the whole counſell of God.

The Br. renue and continue their baſe conceits of the publike Art of our religion, in compariſon of their new Goſpell.

And yet theſe faithfull Brethren, either through forgetfulneſſe, or frailty, (or which I rather thinke) forced thereunto by the power of truth, doe plainely confeſſe, that thoſe very decrees of our Biſhops, and Articles of the Conuocation-houſe, euen that little, little part of the Goſpell, which the ſaid Biſhops, and Martyrs brought to light, and hath enlightned the whole Realme, containeth the very fundamentall points of Chriſtianitie.

Whereof I ſtill gather, that had their newly reuealed, tearmed learned Diſcourſes, & Doctrines touching Diſcipline, and their Presbyteries (howſoeuer with goodly, & glorious titles, to rauiſh poore hearts with the deſire thereof, brandiſhed, and ſet out) neuer bin diuulged, or preached, we may be ſaued; but without knowing and beleeuing the Articles, or doctrine of our Church (which yet is not ours, but Gods) there is no ſaluation ordinarily to be looked for, of any man: ſo true, and of ſuch neceſſity is this; ſo impertinent, & vnneedfull the other.

18. *Octogeſimus octauus mirabilis annus:* it was prophecied to be a wonderfull yeere, long afore it came, and will neuer be forgotten now it is paſt.

An. 1588. Q. *Elizabeth* oppoſeth her authoritie againſt the Br. their bookes, and writings.

Among the things for which the yeere 88. is famous, one and not of leaſt regard, is; that afore it expired, theſe bookes of the Brethren, by a Proclamation from Q. *Elizabeth*, were denounced Schiſmaticall, and ſeditious; and the doctrine in them contained, erronious, tending to perſwade, and bring in a monſtrous, and apparent dangerous Innouation within her dominions,

dominions, and countries; and to make a change, euen a dangerous change of the forme of doctrine then in vse. And therefore the said bookes were commanded to be brought in, and deliuered into the hands of authoritie; and speciall charge giuen, that no moe of that nature should come abroad, or be printed.

Whereby (so much as in that blessed Queene, whose name with eternall honour shall be recorded) these new fancies of the brethren were hissed, and exploded out of this Christian kingdome; and the articles, or publike doctrine of our Church confirmed, countenanced, and by the royall prerogatiue of that Peerelesse Prince, more strongly ratified, and commended to her awefull and good subiects then afore.

19. The zeale of learned, and godly men hereupon was inflamed, and their courage so increased, as whereas afore this time but one or two, or a very few (the first whereof was your L. immediate Predecessor, whose memory be alwaies honourable among the Saints) did encounter the Brethren and oppugned their fancies: now an army of most valourous, and resolute Champions, and Challengers rose vp, which then, and diuers yeeres ensuing (among whom as your Grace was the first in time which gaue the onset: so are you to be reckoned with the first, and best for zeale, wisedome, and learning) did conflict with these Brethren, defended the Prelacie, stood for the Prince, and State, put the new Doctors to the foile, prostigated the Elders, set vpon the Presbytery, and so battered the new Discipline, as hitherto they could neuer, nor hereafter shall euer fortifie, and repaire the decaies thereof.

Most learned and worthy men set themselues against the Br. and the Presbyterian discipline.

20. Notwithstanding what the brethren wanted in strength and learning, they had in wilynesse, and though they lost much one way in the generall, and maine point of their discipline, yet recouered they not a little aduantage another way, by an odde and new deuice of theirs, in a speciall article of their classicall instructions.

A Stratagem of the Br.

For while these Worthies of our Church were employing their engins, and forces, partly in defending the present gouernment Ecclesiasticall, partly in assaulting the Presbyterie and

new Diſcipline, euen at that very inſtant the Brethren (knowing themſelues too weake either to ouerthrow our holds, and that which we hold, or to maintaine their owne) they abandoned quite the Bulwarkes which they had raiſed, and gaue out were impregnable, ſuffering vs to beate them downe, without any, or very ſmall reſiſtance: and yet not careleſſe of their affaires, left not the warres for all that, but from an odde corner, and after a new faſhion, which we little thought of (ſuch was the cunning) ſet vpon vs afreſh againe, by diſperſing in printed bookes (which for tenne yeeres ſpace before they had bin in hammering among themſelues to make them complete) their Sabbath ſpeculations, and Presbyterian (that is more then either Kingly, or Popely) directions for the obſeruation of the Lords Day.

Ann. 1595.

This Stratagem of theirs was not obſerued then, neither (I feare me) is regarded as it ſhould be yet: and yet did, and ſince hath, and doubtleſſe in time to come, if it be not timely ſeene vnto, with vnſound opinions, and paradoxes will ſo poyſon many, as the whole Church, and Common-weale will find the danger, and inconuenience of them (ſo plauſible are they to men either popularly religious or prepoſterouſly, and iniudicioufly zealous.)

Certaine fruits, and effects of the Sabb. doctrine publiſhed by conſent of the Brethren.

21. In this their ſally (as I ſaid before) they ſet not vpon the Biſhops and their calling, their Chancelors, &c. (as Popiſh, and Antichriſtian) they let them alone; ſeeing and knowing they are too well backt for them to ſubuert: but (which are of great, all; and almoſt of the ſame antiquity with Biſhops diuers of them, and I had almoſt ſaid as neceſſary) they ruinate, and at one blow beate downe all times and dayes, by iuſt authoritie deſtined to religious, and holy vſes, beſides the Lords Day, ſaying plainely, and in peremptory words, that the Church hath none authority, ordinarily, or from yeere to yeere perpetually to ſanctifie any other day to thoſe vſes, but onely the Lords Day.

They build not Presbyteries expreſſedly (though vnder hand, if it be well marked, they doe erect them in their exerciſes of the Sabbath:) but they ſet vp a new Idol, their Saint

Sabbath

Sabbath (earſt in the dayes of Popiſh blindneſſe S. Sunday) in the midſt, and minds of Gods people.

By the former they haue opened not a gap, but a wide gate vnto all licentiouſneſſe, liberty, and prophaneneſſe on the Holy dayes (which is readily, and greedily, apprehended of all ſorts of people euery where, eſpecially of their fauorites) to the high diſhonour of God, decay of deuotion, hinderance of Chriſtian knowledge and wiſedome in all ſorts, eſpecially in the vulgar multitude, and poore ſeruants, aduantage of the common enemies, and groſſe contempt of the neceſſary, and laudable orders of our Church. By the latter they haue introduced a new; and more then either Iewiſh, or Popiſh ſuperſtition into the land, to no ſmall blemiſh of our Chriſtian profeſſion, and ſcandall of the true ſeruants of God, and therewith doctrine moſt erroneous, dangerous, and Antichriſtan.

The ſumme of the Sabbath doctrine broached by the Brethren.

22. Their doctrine ſummarily may be reduced vnto theſe two heads, whereof the one is, that the Lords day (euen as the old Sabbath was of the Iewes) muſt neceſſarily be kept, and ſolemnized of all and euery Chriſtian, vnder the paine of eternall condemnation both of body, and ſoule.

The other, that vnder the ſame penalty it muſt be kept from the higheſt to the loweſt, both of King, and people, in ſort and manner as theſe Brethren among themſelues haue deuiſed, decreed, and preſcribed.

The former of theſe is like that of the falſe apoſtles which came from *Iudea* vnto *Antioch*, and taught the Brethren, that vnleſſe they were circumciſed after the manner of *Moſes*, they could not be ſaued. Whom the Apoſtles, *Paul* and *Barnabas* firſt, and afterwards *Peter*, *Iames*, and the reſt at *Ieruſalem* both zealouſly did reſiſt, and in their Synod, or Conuocation powerfully ſuppreſſe.

The latter, as bad as that, hath bin the mother of many hereticall aſſertions, and horrible concluſions.

I haue read (and many there be aliue which will iuſtifie it) how it was preached in a Market towne in Oxfordſhire, that to doe any ſeruile worke, or buſineſſe on the Lords day, is as great a ſinne, as to kill a man, or to commit adultery. It was

preached in Sommerset-shire, that to throw a bowle on the Sabbath day, is as great a sinne, as to kill a man. It was preached in Norfolke, that to make a Feast, or wedding dinner on the Lords day, is as great a sinne, as for a Father to take a knife and cut his childs throate. It was preached in Suffolke (I can name the man, and I was present when he was conuented before his Ordinary for preaching the same) that to ring more Bels then one vpon the Lords day to call the people vnto Church, is as great a sinne as to commit murder.

When these things I read, and heard, mine heart was strucken with an horror, and so is it still, when I doe but thinke of them, and calling into mind the Sabbath doctrine, at London Printed for *I. Porter*, and *T. Man. An.* 95. which I had read afore (wherein very many things are to this effect) I presently smelt both whose disciples all those preachers are; and that the said doctrine had taken deepe impression in mens hearts, and was dispersed (while our watchmen were otherwise busied, if not asleepe) ouer the whole Kingdome.

The Br. Doctrine of the Sabbath called in by authority, and forbidden any more to be printed.

23. It is a comfort vnto my soule, and will be till my dying houre, that I haue beene the man, and the meanes that the Sabbatarian errors and impieties are brought into light, and knowledge of the State, whereby whatsoeuer else, sure I am, this good hath ensued, namely, that the said bookes of the Sabbath (comprehending the aboue mentioned, and many moe such fearefull, and hæreticall assertions) hath beene both called in, and forbidden any more to be printed, and made common. Your Graces predecessor, Archb. *Whitegift*, by his letters, and Officers at Synods, and Visitations *An.* 99. did the one: and Sir *John Popham*, L. chiefe Iustice of England, at Bury S. Edmonds in Suff. *An.* 1600. did the other.

Ann. 1559. 1600.

And both these most reuerend, sage, and honourable Personages by their censures haue declared (if men will take admonition) that the Sabbath doctrine of the Brethren, agreeth neither with the doctrine of our Church, nor with the lawes, and orders of this Kingdome; disturbeth the peace both of the Common-weale, and Church, and tendeth vnto Schisme in the one, and Sedition in the other: and therefore neither

to

to be backt, nor bolſtred by any good Subiect, whether he be Church, or Common-weale man.

24. Thus haue errors, and noyſome doctrines (like byles, and Botches) euer, and anon riſen vp (to the ouerthrow of our Churches health, and ſafety if it might be) but yet (ſuch hath beene the Phyſicke of our diſcipline) as what by launcing, purging, and other good meanes vſed, the Body ſtill hath beene vpholden, and preſerued from time to time. Purity of doctrine all Qu. *Elizabeths* raigne maintained in England.

And well may errors (like groſſe humors, and tumors) continue among vs (as neuer Church was, or will be quite without them while it is militant heere vpon earth) yet are they not of the ſubſtance at all of our Religon, or any part of our Churches Doctrine (no more then ill humors, which be in, are of the Body; or dregs in a Veſſell of wine, be any part either of the Veſſell, or Wine) which remaineth, as at the firſt, moſt found, and vncorrupted: and ſo continued euen vntill the dying day of that moſt illuſtrious, and religious Princeſſe Queene *Elizabeth*.

The very Brethren themſelues doe write, that,

In regard of the common grounds of Religion, and of the Miniſtery, We are all one. We are all of one Faith, one Baptiſme, one Body, one Spirit, haue all one Father, one Lord; and be all of one Heart againſt all wickednes, ſuperſtition, idolatry, hereſie; and we ſeeke with one Chriſtian deſire, the aduancement of the pure Religion, worſhip, and Honor of God. *Ann.* 1601.

We are Miniſters of the Word by one order; we adminiſter Prayers and Sacraments, by one forme; we Preach one Faith, and ſubſtance of doctrine. And we praiſe God heartily that the true Faith, by which we may be ſaued, and the true doctrine of the Sacraments, and the pure Worſhip of God, is truely taught, and that by publike authority, and retained in the booke of Articles, Hitherto the ſaid Brethren. And this was their verdict of our Churches doctrine in the laſt yeere ſaue one of Q. *Elizabeths* raigne, then which nothing was euer more truely ſaid, or written. And this Vnity, and purity of doctrine ſhe left with vs when ſhe deparred this world.

35. Now

K. *Iames.*

After *Elizabeth*, raigned King *Iames*,

Anno 1603.

WHo found this our Church (as all the world knoweth) in respect of the grounds of true Religion, at Vnity; and that Vnity, in Verity, and that Verity confirmed by publike, and regall approbation.

King *James* abused and troubled with false informations, and petitions of the Brethren.

These ecclesiasticall ministers therefore (though a thousand for number) who at his Maiesties first comming into this Kingdome either complained vnto his Highnesse of (I know not what) errors, and imperfections in our Church, euen in points of doctrine (as if she erred in matters of Faith) or desired that an Vniformity of doctrine might be prescribed (as if the same had not already beene done to his hands) or (as weary belike of the old, by Queene *Elizabeths* countenanced, and continued) desired his Maiesty to take them out a new Lesson (as did the 71. Brethren of Suffolke) are not to beliked.

Neither can we extoll the goodnesse of our God sufficiently toward our King, and vs all, for inspiring his royall heart with holy wisedome to discerne these vnstayed, and troublesome spirits; and inabling his Highnesse with power, and graces from aboue, to decree orders, and directions for the generall benefit, and peace of the whole Church; neither suffered he his eyes to sleeepe, nor his eye-lids to slumber, nor the temples of his head to take any rest, till he had set them downe (afore all other, though neuer so important, and weighty affaires of the Crowne, and Kingdome.

King *James* patronizeth the doctrine and religion countenanced by Queene *Elizabeth.*

26. My selfe haue read, and thousand thousands, with an hundred thousand of his Subiects besides, haue either read, or heard of Proclamations after Proclamations (to the number of sixe, or seuen at the least) of bookes, and open speeches of his Maiesty, vttered in the Parliament House (and all of them made vulgar within a yeere and little more, after his happy ingresse into this kingdom) & taking the administration of this most famous, & nourishing Empire vpon himselfe (whereby the doctrine in this Land allowed, and publikely graced and imbraced

imbraced of all sorts at his entrance into the Realme) hath bin not onely acknowledged to be agreeable to Gods Word sincere, and the very same, which both his Highnesse, and the whole Church, and kingdome of *Scotland*, yea and the Primitive Church professed: but also by his authoritie Regall, and paramount (as one of the maine pillers, supporting his Estate) ratified to continue; and all hope either of allowing, or tolerating in this kingdome of any other doctrine, religion, or faction whatsoeuer, opposite, or any way thwarting the Faith, and confession of the Church of *England*, in most plaine, pithy and peremptory words, and speeches, cut off.

The yeere 92. was not more famous for the Vniformity of doctrin in religion then concluded, then the yeere 1604. is memorable, and will be for seconding the same: neither got the Clergie in those dayes more credit in composing the Articles of our Vnitie in Faith, then did the last Conuocation (whereat your Grace, then Bishop of London, was present and President) in ratifying the Acts, and Articles of their Antecessors; neither was Q. *Elizabeth* more honoured in establishing them at the first, then is our K. *Iames* renowned, and more and more will be for approouing vnder the great Seale of *England*, the late, and last Constitutions, and Canons Ecclesiasticall. Domini incarnati. *An.* 1604.

27. Whereby no person shall hereafter bee receiued into the ministery, nor neither by Institution, or Collation admitted to any Ecclesiasticall liuing, nor suffered to Preach, to Catechize, or to be Lecturer, or Reader of Diuinitie in either Vniuersitie; or any Cathedrall, or Collegiat Church, Citie, or Market towne, Parish Church, Chappell, or in any other place in this Realme, except, &c. and except he shall first subscribe to these three Articles, &c. Whereof the third is, that he alloweth the booke of Articles of Religion, &c. Nor any licenced to Preach, Reade, Lecture, or Catechize, comming to reside in any Dioceese, shall be permitted there to Preach, Reade Lecture, Catechize or minister the Sacraments, or to execute any other Ecclesiasticall function (by what authoritie soeuer he be thereunto admitted) vnlesse he first consent, and subscribe to the three Articles. Subscription, the third time vrged.

Neither

Neither ſhall any man teach either in publike ſchoole, or in priuate houſe, except hee ſhall firſt ſubſcribe to the firſt, and the third Articles ſimply, &c.

Neither ſhall any man be admitted a Chancellor, Commiſſary, or Officiall, to exerciſe any Eccleſiaſticall iuriſdiction, except, &c. and ſhall ſubſcribe to the Articles of Religion, agreed vpon in the Conuocation in the yeere 1562. &c.

And likewiſe all Chancellours, Commiſſaries, Regiſters, and all other that doe now poſſeſſe, or execute any places of Eccleſiaſticall iuriſdiction, or ſeruice, ſhall before Chriſtmas next in the preſence of the Archbiſhop or Biſhop, or in open Court, vnder whom, or where they execute their offices, take the ſame Oathes, and ſubſcribe, as before is ſaid; or vpon refuſall ſo to doe, ſhall be ſuſpended from the execution of their Offices, vntill they ſhall take the ſaid Oaths, and ſubſcribe as aforeſaid.

28. In which Conſtitutions the wiſedome of his Highneſſe ſheweth it ſelfe to be excellent, who indeed (as exceeding neceſſary, both for the retaine of peace in the Church; and preuenting of new doctrine, curious ſpeculations, and offences, which otherwiſe daily would ſpring vp, and intolerably encreaſe) calleth for Subſcription, in teſtimony of mens cordiall conſent vnto the receiued doctrine of our Church but exacteth not their Oathes, as ſome do; much leſſe Oathes, Vowes, and Subſcription too, (but onely in a particular reſpect, and that of a very few in publike office) as our neighbours haue done.

Againe, he requireth Subſcription, but not of ciuill Magiſtrates; not of the Commons (as elſe-where ſome doe;) not of euery man, yea of women, aſwell as of men (as did the perſecuted Church at *Franckeford* in Queene *Maries* daies) not of Noble, Gentlemen and Courtiers, as in *Scotland* was Enacted in our Kings minority;) but only of Eccleſiaſticall Miniſters, Teachers, and ſpirituall Officers, or of thoſe which would be ſuch, and ſo doe the reformed Churches in *France*, and *Germany* at this very day.

Of the Subſcription called for.

Laſt of all, his Maieſtie calleth for Subſcription vnto Arti-

cles

cles of Religion, but they are not either Articles of his owne lately deuiſed; or the old newly turkened: but the very Articles agreed vpon by the Archbiſhops and Biſhops of both Prouinces, and the whole Clergie in the Conuocation holden at London, and that in the yeere of our Lord God, 1562. [a] and vnto none other; euen the ſame Articles, for number thirtie nine [b], no moe, no fewer; and for words, ſillables, and letters, the very ſame, vnaugmented, vndiminiſhed, vnaltered.

[a] Cant. 2. 127.
[b] Ibid.

29. And being the ſame, the whole world is to know, that the Church of England is not in religion changed, or variable like the Moone; nor affecteth noueltie, or new leſſons, but holdeth ſtedfaſtly, and conſcionably that truth, which by the Martyrs, and other Miniſters in this laſt age of the world hath bin reſtored vnto this kingdome; and is grounded vpon Gods written Word, the onely foundation of our Faith.

The Church of England ſettled, and conſtant in her Religion.

And being the ſame, all men againe may ſee that we are ſtill at Vnitie both among our ſelues at home, and with the neighbour Churches abroad in all matters of chiefeſt importance, and fundamentall points of religion, though our aduerſaries, the Papiſts, would faine beate the contrary into the common peoples heads.

And being the ſame, there is now (as alſo from the firſt reſtauration of the Goſpell among vs there hath beene) an Vniformitie likewiſe of doctrine by authoritie eſtabliſhed, which at the Kings firſt arriuall among vs, was ſo much deſired by the Brethren.

And finally being the ſame, let vs not doubt, but perſwade our ſelues, that we ſhal find the Antichriſtian Church of Rome too the ſame, which for the ſame doctrine, and for none other cauſe, perſecuteth all Chriſtian Churches, but ours of England eſpecially, with ſword, fire, and power in moſt horrible, yea and helliſh manner: the effect of whoſe hatred againſt vs, as we haue often ſeene: ſo eſpecially had we felt the ſame the next yeere after our Kings ratification of theſe Articles, had not our euer mercifull God moſt miraculouſly detected both the Treaſon, and Traitors. For which his fauours his holy *Ann. 1605.*

Name be glorified of vs, and our posterity, throughout all generations.

The Brethren no changelings.

36. So our Church is the same. But the Brethren, the faithfull and godly Brethren too the same now, which they haue also beene. If they be, then will they not deny (which *An.*72. they writ) that we hold the substance of religion with them; nor which *An.*60. they published, and is afore remembred) that the true Faith by which we may be saued, and the true doctrine of the Sacraments, and pure worship of God be truely taught, and that by publike authority, and retained in the booke of Articles. And in this Confession I pray God they may constantly persеuere.

Howbeit euen these men (which in a generality doe allow the doctrine of our Church) being called by authority to acknowledge their assent vnto euery Article thereof in particular, they doe not a little debase the estimation of this doctrine of ours, and shew themselues but too apparent, and professed dissentors from the same. And though all of them doe, and will approoue some: yet not one of them will subscribe vnto all, and euery of the Articles.

For vnto the Articles of religion, and the Kings supremacy they are willing to subscribe. And they may subscribe (as afore hath beene noted) vnto such of them, as containe the summe of Christian Faith, and the doctrine of the Sacraments. But vnto the same Articles, for number 36, agreed vpon in this Conuocation at London, *an.*62. they neither will, nor dare, nor may subscribe. For neither the rest of the Articles in that booke, nor the Booke of common prayer, may be allowed, no though a man should be depriued from his ministery for it (say the said brethren in a certaine Classicall decree of theirs.) The late Polititian is not afraid to mooue the high, and most honorable Court of Parliament, that Impropriation may bee let to Ferme vnto incumbent ministers, viz. which faithfully preach in the Churches the true doctrine of the Gospell, according to the Articles of Religion, concerning faith and Sacraments: meaning that such Ministers as preach the same doctrine, if they proceed to the rest of the Articles, concerning either

either Conformitie in externall, and ceremoniall matters; or Vniformitie in other points of doctrine contained in that booke, ſhould not be partakers of that benefit, or of Benefices Impropriate.

31. If it be demanded, what the cauſes may be, why they will vnto ſome, but will not vnto all; or why they will vnto thoſe Articles which concerne Faith and the Sacraments, but will not vnto the reſt ſubſcribe? The reaſons thereof be two, whereof

Why the Br. will ſubſcribe vnto ſome, but not vnto all the Articles.

The one is, for that in their opinion, there is no Law to compell them to ſubſcribe vnto all: For (ſay the Brethren reſiant I know not where,) Wee haue alwayes beene ready to ſubſcribe to the Articles of Religion concerning the doctrine of Faith, and of the Sacraments, which is all that is required by Law. Alſo the Brethren in Deuonſhire, and Cornewall: We are ready (ſay they) to ſubſcribe to the third (which concerneth the Booke of Articles of Religion) ſo farre as wee are bound by Statute, concerning the ſame, *viz.* as they concerne the doctrine of the Sacraments, and the confeſſion of the true faith. And the 22. London Brethren tell King *Iames* to his head, how the Subſcription which he calleth for, is more then the Law requireth.

Their other reaſon is, becauſe (as the Lincolnſhire doe ſay) ſundry (as the London Brethren affirme) many things in that booke be not agreeable, but contrary to Gods Word.

32. If theſe things be true which they doe alleadge, ſurely then are thoſe men to be chronicled for the Faithfull, the godly, and innocent Brethren indeed, whom neither preſent Benefices can allure; nor the angry countenance, and diſpleaſure of a King, euen of the puiſſant, & powerful King of great Brittaine, can force to doe any thing at his becke, and pleaſure, either againſt Law, or for which there is no law; and who had rather to forgoe all their earthly commodities and liuings, yea and to goe from their charges, and miniſtery, and to expoſe themſelues, their wiues and children, to the miſeries of this world (grieuous for our fleſh and blood to endure,) then to approue any thing for true, and ſound by their hands, which is

oppoſite, or not agreeable to the reuealed will, and Scriptures of God.

But if theſe allegations of theirs be but weake, and finfull ſurmiſes, or rather apparantly moſt falſe, ſcandalous, and ſlanderous imputations to their Prince, their mother Church, and this State, then doubtleſſe, as they euen Chriſtians now liuing cannot but take them: ſo ages to come will euerlaſtingly note, and cenſure them both for diſloyall Subiects that ſo traduce a truly, and moſt Chriſtianly religious King, ill deſeruing children, that ſo abuſe their honorable, and reuerand Fathers, and ſuperiours of State, and authority; turbulent ſpirits, not peaceable men, which raiſe ſuch broiles, troubles, and diuiſions in the Church and Kingdome (the iſſues whereof no tongue can foretell, and are feirefull being thought of) without cauſe: and finally neither faithfull, nor godly Preachers, but vngodly broachers of vntruthes, and ſlanders, and the very authors and fautors of horrible confuſion, and faction in Gods Church, whoſe peace they ſhould ſeeke, and promote euen with their deareſt blood.

33. Since the Statute for Vniformity in rites and doctrine was firſt enacted, moe then 35. yeeres haue paſſed, in all which ſpace, neither the Brethren now being, nor the Brethren afore them liuing, haue hitherto ſhewne, of the 39. Articles, for names and titles: Which, for number, How many the Articles be which Eccleſiaſticall Miniſters neceſſarily muſt, how many which they may not, or need not, vnleſſe they liſt, ſubſcribe vnto (which I am ſure they, or ſome of them, at one time, or other would haue expreſſed) had the Law fauoured their recuſancy, and they bin able to haue iuſtified their Maxime, which is, That they are not compellable by ſubſcription to approoue them all. Againe, ſince the firſt eſtabliſhment of that Statute Law, the moſt reuerend Fathers, and truly reformed Miniſters of this Church (ſound for iudgement, profound, for learning, zealous, for affection, ſincere, for religion; faithfull, in their Churches: painefull, in their chrges: more profitable many waies: of as tender conſciences euery way, as any of theſe Brethren combined) according both to their

bounden

bounden duties, and (as they are perſwaded) to the very purport, and true intent of the ſaid Statute, haue alwayes both with their mouthes acknowledged, and with their pennes approued the 39. Articles of our religion for truthes not to be doubted of, and godly.

Yea, and the Brethren too themſelues (which now ſo ſcrupulouſly, when they are orderly called thereunto, doe hold backe their hands, and will ſubſcribe but choiſely vnto ſome of them) euen they with their mouthes (which is equiualent, and all one) haue, & that according to the Statute (or elſe their liuings be void) vpon the firſt entrance into all, and ſinguler their eccleſiaſticall benefices, openly both read, and teſtified their conſent vnto the ſaid Articles, for number euen nine and thirty, acknowledging them, I ſay, all of them to be agreeable to Gods word: whereof the people in their ſeuerall charges be ready witneſſes to teſtifie ſo much before God and the world.

34. Againe, of theſe Brethren (that will ſubſcribe but vnto which they pleaſe of theſe Articles) there be ſome who faine would beate into mens heads, if they could tell how to make it credible) that the Doctrine of our Church is altred from that it was in the raigne of Q. *Eliz.* But this aſſertion being too groſſe, egregiouſly vntrue, & no waies iuſtifiable, they ſecondly giue out, and report (ſo induſtrious be they to inuent new ſhifts to cloak their inueterate, and rooted pertinacy) how the purpoſe, if not doctrine of our Church is of late altered from that it was. And therefore though they can be well content to allow of the old doctrine, and ancient intention: yet vnto the old doctrine, and new Intention of our Church, they cannot ſubſcribe, might they either gaine much, or loſe whatſoeuer they haue thereby. Beſides, this new Intendement, contrary to the old purpoſe, if not doctrine of our Church, is become now the maine, and principall obſtacle, why they cannot ſubſcribe vnto the booke of Common prayer, and booke of Ordination, as earſt they (ſome of them) foure times haue done, when aſwell Intention, as Doctrine of our Church, was pure and holy.

A late deuice of the Br. to ſhunne ſubſcription.

Laſtly, they ſeeme not obſcurely to intimate vnto the State, that were they ſure, or might be aſſured, that the purpoſe of

our Church were the ſame which it was, neither varied from the doctrine; they would be preſt, and as ready, euen foure, if not forty times moe, to ſubſcribe vnto the forementioned bookes of Common prayer, and of ordination, as aforetimes they did, when they were out of doubt the Intention of our Church was correſpondent to her Doctrine, that it was ſound and good. I haue foure times ſubſcribed (ſaith a Brother) to the booke of Common prayer with limitation, and reference of all things therein contained (not vnto the purpoſe onely, or doctrine onely,) but vnto the purpoſe, and doctrine of the Church of England. Yet cannot the ſame man with a good conſcience ſo much as once more ſubſcribe (which formerly, and that with a good conſcience had ſubſcribed foure times.) His reaſon is, Becauſe the purpoſe, if not doctrine of our Church, (to which he referred his ſubſcription) appeareth to him, by the late Canons, booke of conference, and ſome ſpeeches of men in great place, and others, to be varied ſomewhat from that which he before (not without reaſon) took it to be.

The purpoſe, and Doctrine of our Church continue the ſame.

35. The purpoſe of our Church is beſt knowne by the doctrine which ſhe doth profeſſe; the Doctrine by the 39. Articles eſtabliſhed by Act of Parliament; the Articles by the words, whereby they are expreſſed; and other purpoſe then the publike Doctrine doth miniſter; and other Doctrine then in the ſaid Articles is contained, our Church neither hath, nor holdeth; and other ſenſe they cannot yeeld, then their words doe impart. The words be the ſame, and none other, then earſt, and firſt they were. And therefore the ſenſe the ſame; the Articles the ſame; the Doctrine the ſame; and the purpoſe, and Intention of our Church ſtill one, and the ſame.

If then the purpoſe be knowne by her Doctrine, and Articles; and the true ſenſe by their very words: needs muſt the purpoſe of our Church be the ſame, becauſe her Doctrine, and Articles for number, words, ſyllables, and letters, and euery way be the very ſame.

And ſo our Churches intention in her publike Doctrine, and Articles reuealed, being good at the firſt, it is ſo ſtill. For her purpoſe (continuing one and the ſame) cannot be ill at the laſt,

laſt, which was good (and ſo beleeued, and acknowledged, euen by the Brothers ſubſcription) at the firſt; or good in good Queene *Elizabeth*, and ill, in illuſtrious King *Iames* his dayes.

36. If the premiſſes ſufficiently explane not the conſtancy of our Churches purpoſe in profeſſing religion ſincerely, then caſt we our eyes vpon the Propoſitions, which ſhe publikely maintaineth; and if we find them the ſame which euer they haue beene, then need we not doubt (the Brethren themſelues being Iudges) but the Articles againe, their ſence, the Doctrine, purpoſe, and Intention of the Church of England (the Propoſition interpreting, as it were, the ſaid Articles) is the very ſame it euer was. Neither the Doctrine, nor purpoſe of our Church altered.

Now that Propoſitions (pregnantly, and rightly gathered, and ariſing from the articles) be the ſame, & for ſubſtance vnaltered (though vpon good conſiderations, ſome few be added to the former) and all of them approued for true, and Chriſtian, by the lawful, and publike allowance of our Church, the Booke here enſuing plainely will declare, and ſo demonſtrate withall not the Doctrine onely, but intention alſo of our Church, to be the ſame, and not changed: and being vnchanged, the books then of common prayer, and of ordination too, conſidered in the purpoſe and intention of the Church of England, and reduced to the Propoſitions (as the Brethren would haue them) be well allowed, and authentically approued; and the ſaid brethren with as good conſcience now againe, and afreſh may ſubſcribe vnto all the Articles, eueu concerning the Booke of common prayer, and of ordination, aſwell as of the Kings ſupremacy, and of Religion, as afore, often, and alwayes they did.

37. For my ſelfe (moſt reuerend Father in God) what my thoughts be of the religion in this Realme at this inſtant profeſſed, and of all theſe Articles, if the premiſſes doe not, that which here followeth will ſufficiently demonſtrate. Twenty, yea 22 yeeres agoe, voluntarily of mine owne accord, and altogether vnconſtrained, I publiſhed my ſubſcription vnto them, my Faith is not either ſhaken, or altred, but what it then was,

it

it ſtill is: yeeres haue made thoſe haires of mine gray, which were not; and time, much reading, and experience in Theologicall conflicts and combates, haue bettered a great deale, but not altered one whit my iudgement, I thanke God.

Nothing haue I denied, nothing gainſaid, which afore I delinered.

The Propoſitions are (and yet not many) moe, the method altered, quotations added, both, for the ſatisfaction of ſome learned, and iudicious friends of mine, requeſting it at mine hands, and for the benefit both of the common, and vnlearned, and of the ſtudious, and learned Reader.

The whole worke expreſſeth aſwell my deteſtation, and renunciation of all aduerſaries and errors, oppoſite, croſſing, or contradicting the doctrine profeſſed by vs, and protected by our King, or any Article, or particle of truth of our Religion; as my approbation of that truth which in our Church by wholeſome Statutes and Ordinances, is confirmed.

There is not an heretike or Schiſmatike (to ſpeake of) of any ſpeciall marke, that from the Apoſtles time hitherto, hath diſcouered himſelfe, and his opinions vulgarly in writing, or in print againſt our doctrine, but this hereſie, fancy, or phrenſie may be here ſeene againſt one propoſition or other. The Sects and Sect-maſters aduerſaries vnto vs either in the matter, or maine points of our doctrine, or Diſcipline; to one of our Articles, or other; wholly, or in part, which here be diſcouered to be taken heed of, and auoided, are many hundreds.

38. This, and whatſoeuer elſe here done, either to the confirmation of the truth, or deteſtation of hereſies and errors, I doe very meekely preſent vnto your Grace, as after God, and our King, beſt meriting the patronage thereof.

My ſelfe am much, the whole Church of England much more bound vnto your Lordſhip; yea not wee onely now liuing, but our ſucceſſors alſo, and poſteritie ſhall haue cauſe in all ages, while the world ſhall continue, to magnifie Almightie God, for the ineſtimable benefits, which we haue and ſhall receiue from your ſelfe, and your late Predeceſſors D. *Whitegift*, *Grindall*, *Parker*, *Cranmer*, (of famous and honourable remembrance)

brance) Biſhops of our Church, Archbiſhops of the See of Canterbury; for this vniforme doctrine by ſome of your Lordſhips drawne, and penned, by all of you allowed; defended: and (as agreeable to the Faith of the very Apoſtles of Chriſt, and of the ancient Fathers, correſpondent to the Confeſſions of all reformed Churches in Chriſtendome, and contrariant in no point vnto Gods holy, and written Word) commended vnto vs both by your Authority, and Subſcriptions.

Now the all-mercifull God, and heauenly Father, which ſo inſpired them, and your Lordſhip with wiſedome from aboue, and inabled you all to diſcerne truth from falſhood, and ſound religion from Atheiſme, idolatry and errors, vouchſafe of his infinite goodneſſe to encreaſe his grace more and more vpon your Grace, to his owne glory, the Churches benefit, and your owne euerlaſting comfort.

And the ſame God, which both mercifully hath brought, and miraculouſly againſt all helliſh, and diuelliſh practices of his and our enemies, continued the light of his truth among vs, giue vs all grace with one heart and conſent, not onely to embrace the ſame, but alſo to walke, and carry our ſelues, as it beſeemeth the Children of light, in all peaceableneſſe, and holineſſe of life, for his Sonne, our Lord and Sauiour Chriſt his ſake. *At Horninger neere S. Ed. Bury in Suff. the* 11. *of March. Ann.* 1607.

Your Graces poore Chaplaine,

alwayes at command:

THOMAS ROGERS.

¶¶¶¶¶ Conſtitutions,

WHosoeuer shall hereafter affirme, that the Church of England by Law established vnder the Kings Maiesty, is not a true, & an Apostolical Church, teaching, and maintaining the Doctrine of the Apostles: let him be excommunicated ipso facto, *and not restored, but onely by the Archbishop after his repentance, and publike reuocation of this his wicked error, Can. 3.*

Whosoeuer shall hereafter affirme that any of the 39. Articles agreed vpon by the Archbishops, and Bishops of both Prouinces, and the whole Clergy in the Conuocation holden at London in the yeere of our Lord God 1562. for the auoiding of diuersities of opinions, and for the establishing of consent touching true Religion, are in any part superstitious, or erroneous, or such as he may not with a good conscience subscribe vnto: let him be excommunicated ipso facto, *and not restored, but onely by the Archbishop, after his repentance and publike reuocation of such his wicked errors, Can. 5.*

Whosoeuer shall hereafter separate themselues from the Communion of Saints, as it is approoued by the Apostles rules in the Church of England, and combine themselues in a new Brother-hood, accounting the Christians, who are conformable to the Doctrine, Gouernment, Rites and Ceremonies of the Church of England, to be prophane, and vnmeete for them to ioyne with in Christian profession: let them be excommunicated ipso facto, *and not restored but by the Archbishop, after their repentance, and publike reuocation of such their wicked errors, Can. 9.*

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with the Pages where to find euery of them in this Booke.

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FINIS.

THE

THE CATHOLIKE DOctrine, beleeued and professed in the Church of *England*.

1. Article.

Of Faith in the holy Trinitie.

There is but [1] *one liuing, and true God, euerlasting, without body, parts, or passions: of infinite power, wisedome, and goodnesse:* [2] *the Maker and preseruer of all things, both visible, and inuisible.* [3] *And in vnitie of this God-head, there be three persons of one substance, power, and eternitie, the Father, the Sonne, and the holy Ghost.*

The Propositions.

1. There is but one God, who is liuing, true, euerlasting, &c.
2. God is the Maker, and preseruer of all things.
3. In the vnitie of the God-head, there is a Trinitie of persons.

1. Proposition.

There is but one God, who is liuing, true, euerlasting, without bodie, parts, passions: of infinite power, wisedome, and goodnesse.

The proofe from Gods Word.

THat there is but one God, who is, &c. is a truth which may be gathered from the all-holy, and sacred Scripture: and is agreeable to the doctrine of the reformed Churches.

For both Gods Word giueth vs to know, that God is one, and no more, [a] liuing, [b] and true God, [c] eternall, [d] without body, parts, or passions: [e] of infinite power, [f] wisedome, [g] and goodnesse: [h] and Gods people in their publike confessions from *Ausburgh*, [i] *Helvetia*, [k] *Bohemia*, [l] *France*, [m] *Flanders*, [n] and *Wittembergh*, [o] testifie the same.

[a] Thou shalt haue none other Gods before me. Exod. 20. 3. the Lord our God is Lord onely, Deut. 6. 4. Who is God beside the Lord? Psal. 18. 31. Hath not one God made vs? Mal. 2. 10. There is none other God but one. 1 Cor. 8. 4. [b] My heart and my flesh reioyce in the liuing God, Psal. 84. 2. Yee are the Temple of the liuing God. 2 Cor. 6. 16. [c] For a long season Israel hath beene without the true God, 2 Chro. 15. 3. The Lord is the Lord of truth, he is the liuing God, and an euerlasting King, Ier. 10. 10. This is life eternall, that they know thee to be the onely very God, &c. Ioh. 17. 3. Ye turned to God from idols, to serue the liuing and true God, 1 Thess. 1. 9. [d] O my God, &c. thy yeeres endure from generation to generation, &c. thy yeeres shall not faile, Psal. 102. 24, 26, 27. He is the liuing God, and remaineth for euer, Dan. 6. 26. [e] O Lord my God, thou art exceeding great, thou art clothed with glory, and honour, which couereth himselfe with light as with a garment, &c. Psal. 104. 1, &c. God is a Spirit, Ioh. 4. 24. The Lord is the Spirit, 2 Cor. 3. 17. He is not a man, that he should repent, 1 Sam. 15. 29. I will not execute the fiercenesse of my wrath, I will not returne to destroy Israel: for I am God, and not man, Hosh. 11. 9. [f] The sound of the Cherubins wings was heard into the vtter court, as the voyce of the Almightie God, when he speaketh, Ezek. 10. 5. I will be a Father vnto you, &c. saith the Lord Almightie, 2 Cor. 6. 18. We giue thee thanks, Lord God Almighty, Reu. 16. 17. [g] Great is our Lord, and great is his power: his wisedome is infinite, Psal. 147. 5. To God onely wise be honour and glory for euer and euer, 1 Tim. 1. 17. To God, I say, onely wise, be praise through Iesus Christ for euer, Amen. Rom. 16. 27. [h] Praise ye the Lord, because he is good, for his mercy endureth for euer, Psal. 106. 1. 107. 1. 1 Chro. 16. 34. &c. [i] Art. 1. [k] Confes. 2. ar. 5. [l] c. 3. [m] art. 1. [n] art. 2. [o] art. 1.

Errors, and aduersaries vnto this truth.

Then impious, and execrable are the opinions of *Diagoras*, and *Theodorus*, who flatly denyed there was any God: [a]

Of *Protagoras*, [b] and the Machiuillian Atheists, which are doubtfull whether there be a God.

Of such as fained vnto themselues, diuers and sundry gods, as did the Manichies, [c] the Basilidians, [d] the Valentinians [e], the Messalian heretikes, [f] the Gentiles, and heathen people: whereof some, in place of God, worshipped Beasts vnreasonable, as the Ægyptians did a Calfe, [g] an Oxe, Cats, Vulturs, and Crocodils, [h] The Syrians, a Fish, [i] and Pigeons; [k] the Persi-

[a] *Deos esse dubitabat Protagoras, nullos esse omnino Diagoras, & Theodotus Cyrenaicus, putauerunt.* M. T. Cic. de Nat. Deor. l. 1.

[b] *Protagoras Deos in dubium vocauit. Diagoras exclusit.* Lactian. de fal. Relig. l. 1. c. 1.

[c] Aug. contra Manich. l. 2. c. 1, 2. [d] Clemen. Alex. str. l. 5. [e] Valentinus triginta Deorum pradicator, faith he writ diuers bookes. Epiph. [f] Exod. 32. [g] Exod. 32. [h] Gaudentius de mirabil. l. 2. c. 36. [i] Plutarch. in vita Pompeij. Cic. de Nat. Deor. l. 1. [k] Herod. l. 3. c. 4.

ms, a Dragon [l]; some as Gods, haue adored men, vnder the names of Iupiter, Mars, Mercury, and such like [m]: and some, euen at this day for God doe worship Kine, the Sunne, and what they thinke good: so the inhabitants of Italy in the East Indies [n].

Of the Anthropomorphites, which ascribed the forme and lineaments of man vnto God [o], thinking God to be like vnto man.

Of such as put their trust and confidence, to be reposed in God alone, either in men liuing, as doe both the Persians in their Soldan [p], and the Papists in their Pope, who with them is God & their Lord and God [q], of infinite power [r] in Saints departed this life, as doe the same Papists, both in their S. *Francis*, whom they tearme, The glory of God, prefigured by *Esay*, when he said, *Holy, Holy, Holy*, &c. and in their *Thomas Becket*, whom they say, God hath set ouer the workes of his hands [s], or in Beasts vnreasonable, as doth the Mordwite Tartar [t], or finally in riches, and other senseless creatures, as doe the Atheists, and irreligious worldlings.

l *Histor. of Bel.* m Gods are come downe to vs in the likenesse of men, and they called Barnabas, Iupiter, and Paul Mercurius, &c. Then Iupiters priest, &c. Acts 14.11, &c.

n *Voiage of the Holland ships.*

o Who knowes not that the City of the Ephesians is a worshipper of the great goddesse Diana? Act. 19.35.

p *Theodoret.* l. 4. c. 10. *Tu es nostra fides, & in te credimus* will the Persians say vnto the Soldan P. *Bizarus rerum Persic.* l. 21. q *Panormit.* c. *quanto Abbas.* r *Extranag. Joan.* 22. s *Extranag. de transf. epist. Quinto. Acta. Francisc. lib.* 1. t *Horæ B. virginis. Mediolani vsum Sarum.* pa. 15. x *Russe Common-wealth.* 139.

2. Proposition.

God is the Maker, and preseruer of all things.

The proofs from Gods Word.

THat the world, and all things both visible and inuisible therein, both were made, and are preserued, by the Almighty, and only power of God; are truthes grounded vpon the holy Scripture, and agreeable to the confessions of Gods people.

For touching the creation of the world, we read that in the beginning God created the heauen and the earth, &c. He made heauen and earth, [b] by him were all things created, which

a Gen. 1. &c.

b Psal. 104.8. 134.3.

which are in heauen, and which are in earth, things visible and inuisible, whether Thrones, or Dominions, or Principalities, or Powers, as things, were created by him, and for him[c], by his Son he made the worlds, [d] and all these acknowledged by the Churches Primitiue, [e] and reformed at this day [f].

And touching the preseruation of all things by him created: My soule, praise thou the Lord, &c. (saith the Psalmist) which couereth himselfe with light as with a garment, spreadeth the heauens like a curtaine, which layeth the beames of his chambers in the waters, and maketh the clouds his Chariot, and walketh vpon the wings of the winde; which maketh the spirits his Messengers, and flaming fire his Ministers, [g] &c.

Are not two Sparrowes sold for a farthing, and one of them shall not fall on the ground without your Father? yea, and all the haires of your head are numbred, saith our Sauiour Christ. [h] God, that made the world, and all things that are therein, he is Lord of heauen and earth; he giueth life, and breath, and all things; and hath made of one blood all mankind to dwell on all the face of the earth, and hath assigned the times which were ordained before, and the bounds of their habitation, saith Saint Paul [i].

The Sonne is the brightnesse of the glory, and the ingraued forme of his person, and beareth vp all things by his mighty Word [k].

The Churches of God in Helueria, [l] Basil, [m] France, [n] and Flanders, [o] testifie the very same.

Errors, and aduersaries vnto these truths.

Heereby are condemned all Heretikes, and errors impugning either the creation of the world by God, or his prouidence in the gouerning, and preseruation of the same.

Of the former sort was,

First, *Cerdon*, and his followers, which said the world was eternall, and without beginning.

Next, the Marcionites, that held, how God made not the world, as being vnfit a thing for him to create.

[illegible] Angels, [illegible] made the world creation by Angels.

[illegible]

[c] Col. 1. 16.
[d] Heb. 1. 8.
[e] Creede Apost. & Nicen.
[f] Confess. Helv. 2. c. 6, 7. Basil. an. 1. of France ar. 7. Bland. ar. 12.
[g] Psal. 104. 1, &c.
[h] Matth. 10. 29, 30.
[i] Act. 17. 24, 25, 26.
[k] Heb. 1. 13. Confe. 2. c. 7.
[l] Confess. Basil. ar. 1, 2.
[m] Confess. Gal. ar. 18.
[n] Confess. Belg. ar. 12, 13.
[o]
[a] Tertul. l. 1. contr. Marc.
[b] Iren. Epiph. Philastr.

4. The Manichies, who gaue the creation of all things vnto two Gods, or beginnings; the one good, whereof came good things, the other euill, whence proceedeth euill things [c].

5. The same Manichies, [d] and Priscillianists, [e] which did affirme man to haue bin the workemanship not of God, but of the Diuell.

6. The Family of Loue, who deliuer that God by them made heauen, and earth [f].

7. The Papists, who giue out how sacrificing Priests are the Creators of Christ [g].

Of the latter sort were,

The Stoike Philosophers, and the Manichies, who are the great patrones of Destiny, Fate and Fortune [h].

The Family of Loue, which may not say, God saue any thing: for they affirme that all things be ruled by nature, and not ordered by God [i].

The old Philosophers, who thought that inferiour things were too base for God to be carefull of [k].

And lastly, the Epicures, who thinke God is idle, and gouerneth not the same. Of which mind was *Cyprian*: who held that God, hauing created the world, did commit the gouernment thereof vnto certaine celestiall powers [l].

c Epip Aug. cont. Man. c. 49.
d D. August. de fide contra Manich. c. 40.
e Conc. Brac. cap. 1 1.
f Display of the Fam. of Loue. H 8. b.
g Qui creauit me sine me, iam creatur mediante me. Stella cleric.
h Socrat. hist. Eccles. l. 1. 22.
i Display of the Fam. H. 5. b.
k Dii magna curant, parua negligunt, Cic. de nat. Deor. l. 2.
l In exposit. Symb.

3. Proposition.

In the Vnity of the God-head, there is a Trinity of persons.

The proofe from Gods Word.

THe Scripture saith,

In the beginning God the Father, [a] the Sonne, [b] and the holy Ghost, [c] created the heauen, and the earth.

By the Word of the [b] Lord were the heauens made, and

a The Father by the Sonne made the worlds, Heb. 1.

b. In the beginning was the Word, and the Word was with God, and that Word was God, The same was in the beginning with God, Ioh. 1. 1, 2. c In the beginning God created the heauen, and the earth, &c. and the Spirit of God mooued vpon the waters, Gen. 1. 1, 2.

d Psal.33.6. all the host of them by the [d] Breath of his mouth.

Loe, the heauens were opened vnto 1 him: and (*Iohn*) saw 2 the Spirit of God descending like a Doue, and lighting vpon him: and loe, a voyce from heauen saying, This is my 3 beloued Sonne, in whom I am well pleased [e].

e Mat.3.16,17.

Because ye are sonnes, 1 God hath sent forth 2 the Spirit of his 3 Sonne into our hearts, which cryeth Abba, Father, saith the Apostle [f]: and againe, The grace of our Lord Iesus Christ, and the loue of God, and the Communion of the holy Ghost be with you all [g].

f Gal.4.6.

g Cor.2.13,13.

And S. *Iohn*: There are three which beare record in heauen, 1 The Father, 2 the Word, and 3 the holy Ghost, and these three are one [h].

h 1 Ioh.5.3.

This truth hath alwayes been [i], and seriously is [k], confessed in the Church of Christ.

i Creed Apo. Nic. Athan.

k Confes. Helv. 1.ar.6.&.2.c. 3 Aug.art.1. Gal.art.6. Bel. art.6. Bohe.c. 3 Wittemb.c.1. Sucan.art.1.

Errors and aduersaries vnto this truth.

Then cursed are all opinions of men contrary hereunto: whereof

Some denyed the Trinity, affirming there is one God, but not three persons in the Godhead: so did the Montanists [a], and Marcellians [b], and so doe the Iewes [c], and Turkes [d].

a Socrat.eccle. hist.l.1.c.13.

b Theo.hær. fab.lib.2.

c Lud.Caietus. lib.diuinor.visor.ad Iudæ.

d Pol.of the Turk.emp.c.5.

Some, as the Gnostikes [e], Marcionites [f], and Valentinians, affirme there be more Gods then one, and yet not three persons, nor of one and the same nature, but of a diuerse, and contrary dispositions.

e Clem.Alex. strom.l.5.

f Epiphan.

Some thinke there be three Gods, or spirits; not distinguished onely, but diuided also, as did the Eunomeans [g], and Tretheites.

g Cl.Alex.str. lib.4.

Some feare not to say, that in worshipping the Trinity, Christians doe adore three Diuels, worse then all the idols of the Papists: and such Blasphemers were Heretikes, Blandrat and Alciat [k].

h Philaster.

i Zanch.de 3. El.par.1.l.7.c.1.

k Caluin.ep.

Some will haue a Quaternity of persons, not a Trinity to be worshipped, so did *Anastasius* the Emperor [l] command, and the Apollinarians did hold [l]. Some doe grant and acknowledge, the name of three in the God-head, but deny their persons; such were the Noetians, Praxeneans, and Hermogenians.

l Athanas.ad Epictet.

These

Theſe did ſay, how the ſame God was called by diuers names in the holy Scripture, and therefore that the Father became fleſh, and ſuffered; becauſe one and the ſame God is called the Father, the Sonne, and the holy Ghoſt. For which cauſe they were tearmed Patripaſſians: in this number was *Sernerus*.

Againe, ſome doe grant the names, and perſons of three, and yet depriue not onely the Son, and holy Ghoſt of their diuinity, but the whole Trinity alſo of their properties. For they ſay, there is three in heauen, *viz.* the Father, the Word, and holy Ghoſt; howbeit (ſay they) the Father onely is very God, the Word is the breath of the Father, and the holy Ghoſt is the Spirit created by God of nothing, through the Word: ſpoyling ſo both the Son, and holy Ghoſt of their deity, and the whole Trinity of their properties. Such were the Arrian, and Macedonian heretikes; hence by-named Pneumatomachons, becauſe they waged battell with the holy Ghoſt.

And ſome doe bring in other names of deity, beſides of the Father, Sonne, and holy Ghoſt, as did the Priſcilianiſts [m]. [m] Concil. Bracar. cap. 1.

2. Article.

Of the Word of God, which was made very man.

The Sonne, which is 1 the Word of the Father, begotten from euerlaſting of the Father, the very and eternall God, of one ſubſtance with the Father, 2 tooke mans nature in the wombe of the bleſſed Virgin, of her ſubſtance: ſo that 3 two whole and perfect natures, that is to ſay, the God-head and man-hood were ioyned in one perſon, neuer to be diuided, whereof is one Chriſt, very God, and very man: who ſuffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a Sacrifice, not only for originall guilt, but alſo for all actuall ſinnes of men.

The

The Proposition.

1. Christ is very God.
2. Christ is very man.
3. Christ is God and man, and that in one person.
4. Christ is the Saviour of mankinde.

1. Proposition.

Christ is the very God.

The proofe from Gods Word.

IN the beginning was the Word, and the Word was with God, and that Word was God. [a] This is written of Christ. Therefore Christ is God.

a Iohn 1. 1.

Christ was begotten of the Father from everlasting. [b] Therefore very God.

b Psal. 2. 7. Acts 13. 33. Heb. 1. 5.

This is life eternall, that they know thee to be very God, and whom thou hast sent, Iesus Christ [c].

c Iohn 17. 3.

They shall call his name *Emanuel*, which is by interpretation, God with vs [d].

d Matth. 1. 23.

Christ, he is the brightnesse of the glory, and the engraued Image of (the Father) his person, and beareth vp all things by his mighty hand. [e] Therefore very God.

e Heb. 1. 3.

And this both hath beene of the ancient Christians, [f] and is the Faith of the reformed Churches [g].

f I beleeue in God the Father, &c. and in Iesus Christ his onely Sonne our Lord, Symb. Apost. The Godhead of the Father, of the Sonne, and of the holy Ghost is all one: the glory equall, the Maiesty co-eternall. Such as the Father is, such is the Sonne. The Father vncreate, the Sonne vncreate. The Father incomprehensible, the Sonne incomprehensible. The Father eternall, the Sonne eternall. The Father is Almighty, the Son Almighty. The Father is God, and the Sonne is God. The Father is Lord, and the Sonne is Lord. Symbol. Athanas. I beleeue in God the Father Almighty, &c. and in one Lord, Iesus Christ, the onely begotten Sonne of God, begotten of his Father before all worlds, God of God, light of light, very God of very God, begotten, not made; being of one substance with the Father. f Symbol Nicen. g Confes. Helv. 1. ar. 11. 2. c. 11. Bohem. cap. 4. 6. August. ar. 6. Gal. ar. 13, 14. Belg. ar. 10. Wittemb. c. 2. Suevica ar. 1.

The Errors, and aduersaries vnto this truth.

Miserably therefore doe they erre, which either deny, or impugne

impugne the Deity of our Sauiour, as did certaine old heretikes, *viz.*

The Arrians, whereof some were called the Douleians, because in scorne they tearmed the onely begotten of God, the Fathers seruant [a].

The Cerinthians [b].

The Ebionites, among whom some said that Christ Iesus was a meere man; others acknowledged him to be God, but not from euerlasting [c].

The Eunomians [d].

The Samosatenians, who thought that Christ was not the Sonne of God, before his incarnation [e].

The Nestorians, whose opinion was, that Christ became God by merit, but was not God by nature [f].

The Macedonians, which vtterly denyed the Sonne to be of one substance with the Father [g].

The Agnoites, who held that the diuine nature of Christ was ignorant of some things [h].

Againe, some late heretikes euen to the death neuer would acknowledge Christ Iesus to be the true and very God, as namely:

Certaine Catabaptists [i].

Blandrat [k].

Matthew Hamant (burnt at Norwitch *An.* 1579.) one of whose heresies was, that Christ was a meere, and sinfull man [l].

Francis Ket (burnt also at Norwitch *An.* 1588.) who most obstinately maintained that Christ was not God till after his resurrection.

Dauid George, sometime of *Basil*, who affirmed himselfe to be greater for power then euer Christ was [m].

In oppugning the deity of our Sauiour, with these heretiks ioyne the Iewes [n], and Turkes, which say that Christ was a good man: such as *Moses* and *Mahomet* were [o], but not God. Hence *Amurath* the great Turke in his letters vnto the Emp. *Rodolph*, the second *An.* 1593. tearmed our Sauiour in derision, The crucified God, vnto whom may be added the Family of Loue [p].

a Theod. hær. fab. lib. 4.
b Irenæus.
c Euseb. eccles. hist. l. 7. c. 27.
d Basil. 5. contra Eunom.
e Concil. Bracar. cap. 2.
f Liberatus.
g Theodoret. l. 1 hæret. fab.
h Gregor. ep. 22. l. 8.
i Zuing. lib. contra Catab.
k Beza. ep. 19.
l Holin. chron. 12. 2. 19.
m Hist. Dauid. Georg.
n Lud. Caret. l. diuinior. visor. ad Iudæos.
o Policy of the Turkish Emp. c. 5. p. 16.
p Display of the Fam. of Loue. H. 7. ar.

2. Propoſition.

Chriſt is very man.

The proofe from Gods Word.

HOlding the humanity of Chriſt, we ioyne with the bleſſed Prophets, and Euangeliſts, who either prophecied of his future incarnation [a], and conception in the wombe of a Virgin [b], or plainely auouched, and writ, both that the Virgin *Mary* was his Mother [c], and that, as very man, he grew, and increaſed in ſtrength [d], endured hunger [e], and thirſt [f], wept [g], and ſlept [h], and ſuffered death [i].

Hence the ancient Fathers, and Chriſtians.

I beleeue in God, the Father Almighty, &c. and in Ieſus Chriſt, &c. which was conceiued by the holy Ghoſt, borne of the Virgin *Mary*, ſuffred vnder *Pontius Pilate*, was crucified, dead and buried [k].

The right faith is, that we beleeue and confeſſe, that our Lord Ieſus Chriſt, the Sonne of God, is God and man. God, of the ſubſtance of the Father, begotten before the world; and man, of the ſubſtance of his Mother, borne in the world. Perfect God, and perfect man, of a reaſonable ſoule, and humane fleſh ſubſiſting. Equall to the Father, as touching his Godhead; and inferiour to the Father, touching his manhood [l].

I beleeue in one God, the Father Almighty, &c. and in one Lord Ieſus Chriſt, &c. who for vs men, and for our ſaluation came downe from heauen, and was incarnate by the holy Ghoſt of the Virgin *Mary*, and was made man, &c [m].

The very ſame teſtifie Gods people in Heluetia [n], Baſil [o], Bohemia [p], the Low countries [q], France [r], Ausburgh [s], Wittemberg [t], Suevia [u], with many more beſides [x].

a The ſeed of the woman ſhal breake thine head, Gen. 3. 15. The Scepter ſhall not depart, &c. vntill Shiloh come, Gen. 49. 10.

b Behold, a Virgin ſhall conceiue, and beare a Son, Eſay. 7. 14

c Matth. 10. 18, 23. Luk. 1. 27, 31, 34.

d Luk. 2. 40.

e When he had faſted 40 dayes, and 40 nights, he was afterward hungry, Matth. 4. 2.

f Iohn 4. 7. He ſaid, I thirſt, Iohn 19. 28.

g Luke 19. 41.

h Marke 4. 38.

i Matth. 27. 50. Marke 15. 37. Luke 23. 46. Ioh. 19. 30, 33.

k Symb. Apoſt. l Sym. Athan. m Sym. Nicen. n Confeſſ. Helv. 1. ar. 11. & 2. c. 11. o Confeſſ. Baſil. ar. 4. p Confeſſ. Bohem. c. 6. q Confeſſ. Belg. ar. 18. r Confeſſ. Gal. ar. 14. s Confeſſ. Aug. ar. 3. t Confeſſ. Wittemb. c. 2. u Confeſſ. Suevica. ar. 2. x Harmon. Confeſſ. præf.

The errors and aduersaries vnto this truth.

Therefore most wicked were the opinions of those men which held, *viz.* that,

1. Christ really and indeed, had neither body, nor soule, but was man in appearance onely, as the Manichies [a], the Eutichians [b], the Marcionites [c], and the Saturnians [d].

2. Christ had a bodie without a soule, as thought the Eunomians [e], the Arrians [f], the Apollinarians [g], with the Theopaschites [h].

3. Christ tooke the flesh of the Virgin *Mary*; so did the Valentinians thinke [i], and so thinke the Anabaptists [k], and the Family of Loue, who make an allegory of the Incarnation of Christ [l].

4. Christ tooke flesh onely, of the Virgin, but no soule; as the Arrians [m].

5. Christ tooke flesh not of the Virgin onely, but by the seed of man too; so said *Ebion* [n], and *Carpocrates* [o].

6. The flesh of Christ was spirituall, and his soule carnall; so dreamed the Valentinians [p].

7. The carnall body of Christ was consubstantiall with the Father; as published the Apollinarians [q].

8. The humane nature of Christ before his passion, was deuoid of humane affections; so thought the Seuerites [r].

a Aug. l. 14. contra Faust.
b Niceph. l. 18. c. 52.
c Philast. Beza epist. 81.
d Iren. l. 1. c. 22.
e Basil. contra Eunom.
f Theodoret. hæret. fab. l. 4.
g Ruffin. lib. 2. c. 20.
h Niceph. l. 18. c. 53.
i Iren. l. 1. c. 1.
k Confess. Belg. ar. 18.
l *H. N.* prophecie of the Spi. c. 19. sent. 9.
m Epiphan.
n Euseb. eccles. hist. l. 3. c. 27.
o Iren. l. 1. c. 24.
p Tertul. lib. de car. Christ.
q Athan. li. de incar. Christ.
r Niceph. lib. 17. c. 29.

3. Proposition.

Christ is God, and man, and that in one person.

The proofe from Gods Word.

THat the Diuine, and humane natures of Christ, are vnited in one person, it accordeth with the holy Scripture. For, The Word was made flesh, and dwelt among vs: (and we saw the glory thereof, as the glory of the onely begotten of the Father) full of grace and truth, saith the Euangelist *Iohn* [a]. And *Matthew*: Iesus when he was baptized, &c. Loe, a voice

a Iohn 1. 14.

(came) from heauen, saying: This is my beloued Sonne in whom I am well pleased [b].

b Matth. 3. 17.

He that descended, is euen the same that ascended, farre aboue the heauens, that he might fill all things, saith S. *Paul* [c].

c Eph. 4. 10.

Againe Christ Iesus, being in the forme of God, thought it no robbery to be equall with God, hee made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto man, and was found in shape as a man, &c. wherefore God hath also highly exalted him, &c. that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father [d].

d Phil. 2. 6, 7, 9, 11.

And the same Apostle: There is one God, and one Mediatour betweene God and man, euen the man Christ Iesus, who gaue himselfe a ransome for all men [e].

e 1 Tim. 2. 5, 6.

Vpon these, and the like grounds,

I beleeue in God, the Father Almightie, &c. and in Iesus Christ his onely Son our Lord, which was conceiued by the holy Ghost, borne of the Virgin *Mary* [f].

f Symb. Apost.

The right faith is, That we beleeue and confesse, that our Lord Iesus Christ, the Sonne of God, is God and man, &c. who although he be God and man, yet he is not two, but one Christ: One, not by the conuersion of the Godhead into flesh, but by taking of the manhood vnto God. One altogether, not by confusion of substance, but by vnitie of person [g]. I beleeue in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of the Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for vs men, &c. came downe from heauen, and was incarnate, &c. He suffered, and was buried, &c. and hee shall come againe, &c [h]. say the ancient and first Christians.

g Symb. Nicen.

The very same is the beleefe, and confession of all the reformed Churches at this present, and alwayes hath beene [i].

i Confes. Hel. 1. c. 11. & 2. ar. 11. Basil. ar. 4. Bohem. ar. 6. Gal. ar. 15. Belg. ar. 19. August. ar. 3. Wittem. c. 2. Suecica ar. 2. Harmon. confess. præf.

Errors, and aduersaries vnto this truth.

Detestable therefore is the error,

Of the Acephalians; who denyed the properties of the two natures in Christ [a].

Of the Seuerites [b], of Eutiches and Dioscorus, who affirmed the diuinitie and humanity of Christ, to be of one and the same nature.

Of the Monothelites; who denyed that two wils, *viz.* a diuine and humane, were in Christ [c].

Of Theodorus Melechius, who said that the Word was one thing, and Christ another [d].

Of Nestorius; who denied the two natures of Christ to be any otherwise vnited, than one friend is ioyned to another [e], which onely is in good will, and affection.

Of Seruetus; who said of Christ, that he was the patterne of all things, and but a figure of the Son of God; and that the body of Christ was compact of three vncreated elements [f], and so confounded and ouerthrew both natures.

a Hartman Schedel.
b Niceph. l. 16. cap. 33.
c Volater. l. 7.
d Magdeburg eccles. hist. Cen. 6. c. 5. fol. 319.
e Niceph. l. 18. c. 48.
f Beza. ep. 81. Confess. Gal. ar. 14.

4. Proposition.

Christ is the Saviour of mankinde.

The proofe from Gods Word.

Christ to be the Sauiour of mankinde, we finde it perspicuously in the holy Scripture, which teacheth vs that Christ was crucified, dead and buried [a], and that to reconcile his father vnto vs [b]; and to be a Sacrifice for all sinnes of men [c].

Hence I beleeue the forgiuenesse of sinne [d].

He suffered for our saluation [e].

For vs men, and for our saluation, he came downe from heauen *f*; say our Forefathers in their confessions; as do also our brethren throughout Christendome [g].

a Math. 17. 23. &c.
b We were reconciled to God by the death of his Son, Rom. 5. 10. God hath reconciled vs vnto himselfe by Iesus Christ, 2 Cor. 5. 18. by his crosse, Eph. 2. 16. It pleased the Father, &c. by him to reconcile all things vnto himselfe, Col. 1. 19, 20. c He hath borne our infirmities, and caryed our sorrowes, Esa. 53. 4. He is the Lambe of God, which taketh away the sin of the world, Ioh. 1. 29. Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs, Gal. 3. 13. God hath made him sinne for vs, which knew no sinne, that we should be the righteousnesse of God in him, 2 Cor. 5. 21. He is the reconciliation for our sinnes, and not for ours onely, but also for the whole world, 1 Ioh. 2. 2. d Symb. Apost. e Symb. Ath. f Symb. Nicen. g Confess. Helv. 1. c. 11. & 2. ar. 11. Basil. ar. 3. Bohem. ar. 6. Gal. ar. 12, 16, 17. Belg. ar. 20. 21. Augus. ar. 3. Saxon. ar. 3. Wurtenb. Suevic. Hardtan. Confess. pract.

The Errors, and aduersaries vnto this truth.

Wicked then are all opinions, and assertions, contrarying and crossing this truth: as;

That the Father, in his deity, not the Son, in his humanity, did suffer: which error the Patripassians did hold [a].

That Christ, as well in his diuinity, as in his humanity, suffered for mankind: an error of Apollinaris of old [b], and of Islebius, and Andreas Musculus, of late yeeres [c].

That the whole and holy Trinitie was crucified, as said Petrus Antiochenus.

That Christ really and indeed, hung not on the crosse: for his passion was in show only, said the Cerdonites [d], the Eutichcans [e], and the Manichcans [f]: and another man, said the Theopaschits [g], and the Basilides [h], yea the very Diuels, and not Christ, said the Manichies [i], suffered, and hung on the crosse.

That the whole passion of Christ is to bee vnderstood allegorically, and not according to the letter; as the Familie of Loue doe thinke [k].

That Christ on the crosse hath suffered for the redemption of mankinde, and shall suffer againe for the saluation of the Diuell, *i.* Iesus, (such heretikes there haue bin [l], but shall againe suffer as Iesus Christ (which was one of *Francis Kit* his heresies, for which he was burned;) for men: but one mother *Ione* is the Sauiour of women: a most execrable assertion of Postellus, the Iesuite [m].

The fantasies of the Iacobites [n] and Turkes [o].

The popish doctrine touching the Masse, prayers vnto Saints, pardons, and purgatory, which make the passion of Christ either of none effect, or to put away but originall sinne onely [p].

That albeit our Sauiour hath suffered for all men in generall: yet both each man must suffer for himselfe in particular [q], and the workes of one man may satisfie the iustice of God for another [r]: which are popish errors.

That Christ dyed not for the sins of all men, and that some

a D. August. de Trin. l. 5.
b Magdeburg Eccles. hist. cen. 4. c. 5.
c Beza ep. 60.
d Iren. l. 1. c. 23.
e Nic. l. 18. c. 53.
f August. con. Fa. l. 15. c. 10.
g Antonia. tit. 13. c. 5. sect. 7.
h Theod. Ter.
i August. de Fide. c. 32, 33.
k *H. N.* Instr. ar. 4 sent. 17. 29.
l Witnes Tho. Aquin. on 1. Peter 3.
m Iesuits Cat. 1. booke. c. 10.
n Niceph. l. 18. c. 52.
o Lonic. Tur. hist. tom. 1. l. 1.
p See art. 12. 3, 32.
q Teh. Rhem. in Rom. 8. 17.
r Ibid. in Col. 1. 24.

sinnes

sinnes are so filthy, and enormious, as Christ his bloud vpon true repentance of the delinquents part, cannot wash them away: which was Kains [s], Fr. Spiras [t], and other desperate persons error.

[s] Gen. 4.
[t] Hist. Fr. Spir.

That whatsoeuer is written touching Christ his sufferings, must in vs, and with vs be fulfilled: the false doctrine of H. N. [v].

[v] Prophecy of the Spir. cap. 19. sent. 3.

3. Article.

Of the going downe of Christ into Hell.

As Christ dyed for vs, and was buried: so also it is to be beleeued, that he went downe into Hell.

The Propositions.

Christ went downe into Hell.

The proofe from Gods Word.

SVndry be the texts of Scripture for Christ his discension into Hell.

Mine heart was glad (saith *Dauid* [a]; a figure of Christ) and my glory reioyced, my flesh also shall rest in hope. For why? Thou shalt not leaue my soule in hell.

[a] Psal. 16. 10, 11. Acts 2. 26, 27.

O Lord my God, I cryed vnto thee, and thou hast healed me. Thou Lord hast brought my soule out of hell.

I will thanke thee, O Lord my God, with all my heart, and will praise thy name for euermore [b]. For great is thy mercy towards me: and thou hast deliuered my soule from the nethermost hell [c].

[b] Psal. 30. 1, 2.
[c] Psal. 86. 12, 13.

In that he ascended, what is it but that he had also descended first into the lowest part of the earth? He that descended, is euen the same that ascended, farre aboue all heauens, that he might fill all things [d].

[d] Eph. 4. 9, 10.

O Death, where is thy sting? O hell, where is thy victory [e]? Also that Christ went downe into hell, all sound Christi-

[e] 1 Cor. 15. 55.

ans

f He descended into hell. Symb. Apost. Athan. g Confess. Helv. 2. c. 11. Ba. ar. 2. Aug. ar. 3. Suevica. ar. 22.

ans both in former dayes f, and now liuing g, doe acknowledge; howbeit in the interpretation of the article, there is not that consent as were to be wished: some holding that Christ descended into Hell.

1. As God onely, and not man; as they doe which say, how Christ descended powerfully, and effectually, but not personally into hell; and that the deity exhibited it selfe, as it were present in the infernall parts, to the terror of the diuell, and other damned spirits.

2. As man onely: and that as some thinke, in body onely, as when death as it were prevailed ouer him lying in the graue; as others deeme, in Soule onely, when he went vnto the place of the reprobate, to the increasing of their torments.

3. As God and man in one person, as they do which affirme that Christ in body and soule went, some thinke, as it were into Hell; when vpon the Crosse, and elsewhere he suffered the terrors and torments prophesied of, *Esay* 53. v. 6, 10. *Psa.* 116. v. 2. and mentioned, *Matth.* 26. v. 38. & 27. v. 46. *Luk.* 22. v. 42. some say euen into hell (the very place destined for the Reprobate) which he entred into the very moment of his Resurrection, at which time he shewed and declared himselfe a most glorious Conqueror both of death, and Hell, the most powerfull enemies.

Errors and aduersaries vnto this truth.

But till we know the native, and vndoubted sense of this article, and mysterie of religion; persist wee aduersaries vnto them which say:

That Christ descended not into hell at all, calling this article an error, and a fable, as *Carlile* doth [a].

a *Carlile* against *D. Smith* p. 28. 77.

That Christ being dead, descended into the place of euerlasting torments, where in soule he endured for a time the very paines which the damned spirits, without intermission doe abide. *Bannisters* error [b].

b Treat. of Bannisters errors.

That Christ aliue vpon the crosse humbled himselfe, *vsq; ad inferni tremenda tormenta*, euen vnto the dreadfull torments of hel:

hell [c]: endured for a time those torments, *quales reprobi in æternum sensuri sunt*, which the reprobates shall euerlastingly suffer in hell [d]: euen despaired of Gods mercy, finding God at this time, *Non patrem, sed Tyrannum*, not a Father, but a Tyrant: and ouercame despaire by despaire; death by death; hell by hell; and Satan by Satan [e]: suffered actually all the torments of hell for our redemption; and descended into the heauiest torments that Hell could yeeld [f]: suffered the torments of hell, The second death. Abiection from God [g]: and was made a curse, that is, had the bitter anguish of Gods wrath in his soule and body, which is the fire that shall neuer bee quenched [h].

That Christ personally in soule went downe into Lake Lymbo, to fetch from thence as *Canisius*; to lose from thence, as *Vaux* he saith [k]; the soules of our forefathers, which afore his death (as the Papists dreame) were shut vp in the close prison of Hell [l].

That Christ by his descension hath quite turned Hell into Paradise: Costerus, the Iesuites error [m].

c Pagets Catech. Latin.

d Pisc. in Luc. 12. 10.

e Ferus in Math. 27.

f Humes Reioind. p. 38. 138. 152.

g Houshold Catech.

h Giffords Catech.

i Canis. Catech.

k Vaux Catech.

l Test. Rhem. an. Luc. 16. 26.

m Coster, instit. l. 5.

4. Article.

Of the Resurrection of Christ.

Christ did truely arise againe from death, and tooke againe his body, with flesh, bones, and all things appertaining to the perfection of mans nature: [2] wherewith he ascended into heauen, [3] and there sitteth, vntill he returne to iudge all men at the last day.

The Propositions.

1. Christ is risen from the dead.
2. Christ is ascended into heauen.
3. Christ shall come againe at the last day, to iudge all men, euen the quicke and the dead.

1. Propoſition.

Chriſt is riſen from the dead.

The proofe from Gods Word.

THE Reſurrection of Chriſt may eaſily by prooued from the holy Scriptures, in which it is euident, firſt, that Chriſt ſhould [a]; and next, that he did riſe from death vnto life, both by his appearing to *Mary Magdalene* [b], to diuers women [c], to two [d], to tenne [e], to all the Diſciples, to moe then fiue hundred brethren at once [f], to ſundry perſons by the ſpace of forty dayes together [h]; and by the teſtimony alſo of the Apoſtles, *Peter* [i], and *Paul* [k].

A truth both beleeued, and acknowledged by Gods people from age to age [l].

a Thou wilt not ſuffer thine holy One to ſee corruption, Pſal. 16.10. After he is killed, he ſhall riſe againe the third day, Marke 9. 31. and 10.34. Luke 9. 32.

b Iohn 20. 14.

c Matth. 28. 9. d Luke 24. 13, 15, 36, 51. e Iohn 20. 19. f 1 Cor. 15. 6. h Acts 1. 3. i Acts 1. 22. and 2. 32. 1 Pet. 1. 3. k Acts 17. 2, 3. Rom 10. 9. 1 Cor. 15. 4, 5, &c. l Symbol. apoſt. Athan. Nicen. Confeſſ. Helvet. 1. ar. 11. and 2. c. 11. Baſil. ar. 4. Bohem. c. 6. Gal. 15. 16. Belg. ar. 20. Auguſt. ar. 3. Sueuic. ar. 1. Harmon. confeſſ. præf.

Errors and aduerſaries vnto this truth.

Vtterly falſe then, and vnchriſtian is the opinion of thoſe men,

Which vtterly deny the reſurrection of any fleſh, as did the Sadduces [a], the falſe apoſtles [b], *Simon Magus* [c], and the Manichies [d],

Which would acknowledge no reſurrection of Chriſt, as would not, nor will the Iewes [e], nor heretike Hamant [f], nor *Dauid George*, one of which errors was, that the fleſh of Chriſt was diſſolued into aſhes, and ſo roſe no more [g].

Which affirme (as did *Cerinthus*) that Chriſt ſhall riſe againe, but yet is not riſen [h].

Which ſay, how our Sauiour, after his reſurrection, was ſo

a The Sadduces ſay there is no reſurrection, Matth. 22. 23. they deny there is any reſurrection, Luk. 20. 27. they ſay there is no reſurrection, neither angel, nor ſpirit, Act. 23. 8.

b How ſay ſome among you, that there is no reſurrection of the dead, 1 Cor. 15. 12.

c Epiphan. d Auguſt. contra Fauſt. l. 4. c. 16. e Mar. 28. 13, 15. Iud. Caret. l. diuinor. vſor. f Holinſh. chron. fol. 1299. g Hiſt. Dauidis Georg. h Philaſter.

deified,

deified, as he retained no more the parts and properties of his body, and ſoule; nor the vnion of both natures, but is meerely God. So thought the Schwenkfeldians:

Which take the Reſurrection of Chriſt to be but an allegory, and no true, and certaine hiſtory; as doe the Family of Loue [i].

i Diſplay in Allens confeſſ.

2. Propoſition.

Chriſt is aſcended into heauen.

The proofe from Gods Word.

IN ſaying how Chriſt with his body is aſcended into heauen, and there ſitteth, and abideth, we doe agree with the Prophets [a], Euangeliſts [b], and Apoſtles [c], with the ancient Fathers [d], and Gods people our brethren, throughout all Chriſtendome [e].

a Pſal. 47.5, 68, 18, 110, 1.
b Matth. 23.44, 25, 64. Act. 1.9. Luk. 24.51.
c Rom. 8.34. Eph. 4.8.
d Symb. Apo. Athan. Nicen.
e Confeſſ. Helv. 1. ar. 11. & 2. c. 11. Baſi. ar. 4. Bohe. c. 6. Gal. ar. 15. Belg. ar. 20. Aug. ar. 3. Saxon. ar. 3. Suevic ar. 2.

The errors and aduerſaries vnto this truth.

But we altogether diſſent

From Hamant, the Engliſh heretike, which denyed the aſcenſion of Chriſt [a].

Alſo from Ket, the heretike and Apoſtata, which likewiſe denyed our Sauiours aſcenſion, affirming that his humane nature is not in heauen, but in Indea, gathering a Church and people.

a Holinſh. chro. fol. 1199.

Alſo from the Germane Vbiquitaries, and Papiſts, they ſaying that Chriſt as man, is not onely in heauen, but in earth too at this inſtant, whereſoeuer the deity is [b], theſe affirming the humane nature of Chriſt is, whereſoeuer the Sacrament of the Altar is adminiſtred [c].

b Ia. Smideli. nus, Vbiquitatis Apoſtolus. Beza epiſt. 61.
c Ergo it is not in heauen, vnleſſe heauen be vpon earth.

Alſo from the Montaniſts, Cataphrygians, and Carpocratians [d], who held how Chriſt not in body, but in ſoule aſcended into heauen.

d Phila. Thodor.

From the Papiſts, who ſay that Chriſt aſcended into heauen, carried

carried with him the soules, which he loosed from captiuity, and bondage of the diuell; euen the soules of the righteous, afore that time not in heauen, but in Lymbo e.

e Catech. Trid. in Symb. verba, descendit ad inferos, & ascendit ad cœlos. Vaux catech. c. 1. Test. Rhem. an. marg. p 633. f D. Mal. hom. in Euang. in festo Ascen. Dom. & in epi. Dom. Ascen. Dom.

And lastly from those Germane diuines, which thinke that our Sauiour carried with him into heauen the faithfull people, in soule and body, raised at his resurrection f.

3. Proposition.

Christ shall come againe at the last day, to iudge all men, euen the quicke and the dead.

The proofe from Gods Word.

God anointed Iesus of Nazareth with the holy Ghost, and with power, &c. Him God raised vp the third day, &c. And he commanded vs to preach vnto the people, and to testifie, that it is he, that is ordained of God a Iudge of quicke, and dead, saith S. *Peter* g.

g Acts 10.38, 40, 41.

God shall iudge the world by Iesus Christ h.

h Rom. 2.16.

Iesus Christ shall iudge the quicke and dead at his appearing, and in his Kingdome, &c. Henceforth is laid vp for me the crowne of righteousnesse, which the Lord, the righteous Iudge shall giue me at that day, and not to me onely, but vnto all them also that loue his appearing; saith S. *Paul* i.

i 2 Tim. 4.8.

The Iudge standeth before the doore, S. *Iames* k.

k Iam. 5.9.

And this Gods Church and people doe firmely beleeue, and faithfully confesse l.

l Symb. Apost. Nicen. Athan. confess. Helv. 2. c. 11. & 1, 21. 21. Basil. ar. 9. Bohem. cap. 6. Belg. ar. 37. Aug. ar. 3. Suevica. ar. 2. m Philaster.

Errors, and aduersaries vnto this truth.

On the other side both they abroad, and we at home, abhorre them for their opinions, which said that,

There shall be no generall Iudgement at all: as did the Manichies m, and doe the Atheists,

That the diuels, and the most vngodly, some of them, and namely, so many as in hell doe call vpon God for mercy, and

forgiue-

forgiuenesse, say the Turkes [b], yea of all them, say the Originists [c], and Catabaptists [d], shall be saued.

That the wicked shall not be iudged at all, but shall dye as the bruite beasts, and neither rise againe in body, nor come vnto Iudgement. An error of the Family of Loue [e].

That Christ shall not be the future Iudge; so thought both *Dauid George*, *Coppinger*, and *Arthington*: For that *George* rumord himselfe to be Iudge of the whole world [f], and *Coppinger* and *Arthington* published, how *William Hacket* was come to iudge the world, and themselues to be his angels for the separating the sheepe from Goats [g].

That besides Christ, the Pope is Iudge of the quicke, and dead; An error of the Papists [h].

That afore the Iudgement there shall be a golden world; the godly, and none besides, enioying the same peaceably, and gloriously, as the Iewes imagine [i].

That the Beleefe, touching the generall Iudgement of Christ, ouer the liuing, and dead, is a doctrine mysticall, or a mystery (no history) as [k] H.N. teacheth.

That the righteous are already in godly glory; and shall from henceforth liue euerlastingly with Christ, and raigne vpon the earth: as the [l] Family of Loue holdeth.

b Pol. of the Turkes Emp. c. 23.
c Aug. conf. ar. 17.
d Bulling. cont. Catabap. l 1. tract.
e Display of the Fam. H. 6.
f Hist. Dauidis Georg.
g Conspir. for pretend. Reform. p 47. 55. Arthing. sedu.
h Extranag. de sent. Excom. C. anobis & 24. q. 2.
i Confess. Aug. ar. 17.
k H. N. in his Instruct. præf. sent. 5.
l H. N. Ibid. sent. 1. ar. 8. sect. 35. and in his Euang. c. 1. sect. 1. Alent. confes. in the Display.

5. Article.

Of the holy Ghost.

The holy Ghost [2] proceeding from the Father, and the Sonne, [3] is of one substance, maiesty, and glory, with the Father, and the Sonne, very, and eternall God.

The Proposition.

1. The holy Ghost is very, and eternall God.
2. The holy Ghost is of one substance, maiesty, and glory with the Father and the Sonne.

3. The holy Ghoſt proceedeth from the Father and the Sonne.

1. Propoſition.

The holy Ghoſt is very and eternall God.

The proofe from Gods Word,

THe holy Ghoſt to be the very, and eternall God, the Scriptures teach vs. For he is the Creator of all things. In the beginning God created the heauen, and the earth, &c. And the Spirit of God mooued vpon the waters [a]. O Lord, how manifold are thy workes, &c! If thou hide thy face, they are troubled, if thou take away their breath, they dye, and returne to their duſt: if thou ſend forth thy Spirit, they are created [b]: *Ergo* the holy Ghoſt is God.

[a] Gen. 1. 1, 2.

[b] Pſal. 104. 24, 29, 30.

Chriſtians are to be baptized in the name of the Holy Ghoſt [c], aſwell as of the Father, and the Sonne. Therefore is he very God.

[c] Matth. 28. 19.

Ananias lyed vnto God [d], and *Sapphira* tempted God, when both he lyed vnto the holy Ghoſt, and ſhe tempted the Spirit of the Lord.

[d] Act. 5. 3, 4, 9.

As God, he chooſeth, aſſigneth, and ſendeth forth men for the miniſtery of the Goſpell [e], as God, hee decreeth orders for his Church and people [f], and as God, he is to be inuocate, and prayed vnto, as well as the Father, and the Sonne [g].

[e] Act. 13. 2, 4.

[f] Act. 15. 28.

[g] 2 Cor. 13. 13.

Vpon this, and the like words, I beleeue in the holy Ghoſt [h], I beeleeue in the holy Ghoſt, the Lord and giuer of life [i]; the Catholike Faith is this, that we worſhip one God in Trinity, and Trinity in Vnity, &c. The Father is God, the Sonne is God, and the holy Ghoſt is God. And yet they are not three Gods, but one God [k], &c. ſay the ancient Fathers: which alſo is the Faith and confeſſion of all Gods people at this day [l].

[h] Sym. Apoſt.

[i] Symb. Nicen.

[k] Symb. Athan. Confeſſ. Helv. ar. 1. & 2. c. 2. Baſil. ar. 1. Bohem. c. 3. Belg. ar. 8. Auguſt. ar. 1. Wittemb. c. 1. Suevica, ar. 1. Gal. 6. Harm. confeſſ. præf.

The Errors, and aduerſaries vnto this truth.

This maketh to the condemnation of the Pneumatomachies, whereof,

Some

Some impugne the deity of the holy Ghoſt, as did in old time, *Samoſatenus* [a] and *Photinus* [b] of late yeeres, *Seruetus* [c], *Ochinus* [d], abroad; and *Francis Ket* [e], *Hamant* [f], and certaine Browniſts [g], among vs at home: Some affirme the holy Ghoſt to be but a meere creature, as did Arius [h], the Semiarians [i], the Macedonian heretikes [k], the Tropickes [l], Ochinus [m]. Some haue aſſumed the ſtyle, and title of the holy Ghoſt vnto themſelues; as did *Simon Magus* [n], *Montanus* [o], and *Manes* [p].

Some haue giuen the title of the holy Ghoſt vnto men, and women; ſo

Hierax ſaid, that *Melchiſedech* was the holy Ghoſt [q].

Simon Magus tearmed his Helene the holy Ghoſt [r].

The Helcheſaites ſaid, the holy Ghoſt was a woman, and the naturall ſiſter of Chriſt [s].

Many Papiſts, and namely the Franciſcanes [t], bluſh not to ſay, that S. *Francis* is the holy Ghoſt.

a Epiph.
b Vinc. Lyr. l. aduerſ. haer.
c Beza epiſt. 1.
d Zanch. de 3. El. l. 4 c. 1.
e Burnt at Norwich, 14. Ian. 1588.
f Holinſh. chro. fol. 1297.
g Who whiſper in corners that we muſt not beleeue in the holy Ghoſt, ſaith Bredwell writing againſt Glouer, p. 102.
h Theod. l. 5. c. 10.
i Philaſt.
k Soz. l. 4. c. 27.
l Athan.
m Zanch. de El. par. l. 2 c. 5.
n D. Iren.
o Euſ. l. 5. c. 18.
p Chry. de S.
q Epiphan.
r Epiphan.
s Epiphan.
t Alcar. Fr. l. 1.

2. Propoſition.

The holy Ghoſt is of one ſubſtance, maieſty and glory with the Father, and the Sonne.

The proofe from Gods Word.

THE holy Ghoſt effected the incarnation of Chriſt [a], teacheth all things [b], leadeth into all truth [c], giueth vtterance to his ſeruants [d], and gifts vnto his people [e], placeth Rulers in the Church, and Ouerſeers to feede the flocke of God [f]; ſealeth the Elect vnto the day of redemption [g], aſwell as the Father, and the Son: and theſe three, *viz.* the Father, the Word, and the holy Ghoſt are one [h]. Therefore is the holy Ghoſt of one ſubſtance, maieſty and glory with the Father, and the Sonne.

a Mat. 1. 18, 20. Luke 1. 35.
b Ioh. 14. 26.
c Ioh 16. 13.
d Acts 2. 4.
e 1 Cor. 12. 8.
f Acts 20. 28.
g Eph. 4. 30.
h 1 Iohn 5. 7.

And this was the beliefe of the ancient Fathers.

I beleeue (ſay they) in the holy Ghoſt, the Lord and giuer of life, &c. who with the Father and the Sonne together is

is worshipped, and glorified, who spake by the Prophets[i].

i Symb. Nicen.

The Godhead of the Father, of the Sonne, and of the holy Ghost, is all one; the glory equall, the maiesty coeternall. Such as the Father is, such is the Sonne, and such is the holy Ghost, &c. And in this Trinitie none is afore or after other, none is greater or lesse then another: But the whole three persons be coeternall together, and coequall[k].

k Symb. Ath. l Confes. Helv. 1. ar. 6. & 2. c. 3. Basil. ar. 1. Bohem. c. 3. Gal. ar. 1. Belg. ar. 1. Aug. ar. 1. Wittemb. c. 1, 2. Suevica. ar. 1.

The very same doe all reformed Churches beleeue, and confesse[l].

The Errors, and aduersaries vnto this truth.

The premisses doe make

Against the Tretheites; which affirme the holy Ghost to be inferiour vnto the Father[a].

a Zanch. de 3. El. par. 2. l. 5. c. 1.

Against the Arrians; who said the holy Ghost was inferior to the Sonne[b].

b Aug. contr. Mar. Arrian.

Against the Macedonian heretikes, who held the holy Ghost to be but a minister, and seruant of the Father, and the Sonne[c]: yet of more excellent maiesty, and dignity then the Angels[d].

c Ruffin. l. 1. c. 25. d Niceph. l. 9. c. 47.

Against many erroneous spirits, which deliuer the holy Ghost to be nothing else but,

e Confess. Aug. 5. ar. 8.

The motion of God in his creatures, as did the Samosatenians[e].

f Pol. of the Tur. Emp. 3. c.

A bare power, and efficacy of God working by a secret inspiration; as the Turkes *f*; and certaine English Sadduces doe imagine *.

* Hutchinson in his Image of God, c. 24. p. 112. a.

The Inheritance allotted to the faithfull[g]; and the being or vertuous estate of Christ[h], as dreameth H.N.

g H. N. in his Instruct. præf. sent. 7. h Idem in his Spir. and præf. sect. 14.

The affection of charity, or Loue within vs; an error of *Petrus Lombardus*[i].

i Sen. l. 1. dist. sect. 5. 2.

Gods loue, fauour and vertue, whereby he worketh in his children; so thought *Ochinus*[k], and *Seruetus*[l].

k Zanch. de 3. E. par. 1. l. 4. c. 1. l Zanch. ib. l. 1. c. 2.

2. Propoſition.

The holy Ghoſt proceedeth from the Father, and the Sonne.

The proofe from Gods Word.

THis proceeding of the holy Ghoſt from the Father, and the Sonne, we gather from the holy Scripture, which teacheth how

The Father ſendeth the Comforter, which is the holy Ghoſt, in the name of the Sonne [a], and the Sonne ſendeth the Comforter, the Spirit of truth, from the Father [b]; he proceedeth of the Father [c], and is ſent of the Sonne [d].

a Ioh. 14 26.
b Ioh. 15. 26.
c Ibid.
d Ioh. 16. 7.

So with vs, ſay the ancient Fathers, and Chriſtians.

He proceedeth from the Father and the Sonne [e].

e Symb. Nicen.

The holy Ghoſt is of the Father, and of the Sonne; neither made, nor created, but proceeding. So there is one Father, not three Fathers; one Sonne, not three Sonnes; one holy Ghoſt, not three holy Ghoſts [f]; which is the faith of the moderne Chriſtians [g].

f Symb. Athan.
g Confeſ. Helv. 1. c. 3. Gal c. 3. Belg. ar. 8. 11. Wittemb. c. 3. Suevica. ar. 1.

The aduerſaries vnto this truth.

This diſcouereth all them to be impious, and to erre from the way of truth, which hold and affirme

That the holy Ghoſt proceedeth neither from the Father, nor the Sonne, but is one, and the ſame perſon that Chriſt is: as the Arrians doe [a].

a Baſil. ſerm. de ſp. S.

That the holy Ghoſt proceedeth from the Father, but not from the Sonne: as at this day the Grecians [b], the Ruſſians [c], the Moſcouites [d], maintaine.

b Ruſſe Commonweale, c. 23.
c Guagnin. de relig. Moſcov.
d Father de relig. Moſcov.

That there is a double proceeding of the holy Ghoſt; one temporall, the other eternall; an error of *Peter Lombard* [e], vncontrolled hitherto, and therefore well liked of the Papiſts.

e T. Sent. l. 1. diſtinct. 14.

6. Article.

Of the ſufficiency of the holy Scripture for ſaluation.

Holy Scripture [1] *containeth all things neceſſary for ſaluation: ſo that whatſoeuer is not read therein, nor may be prooued thereby, is not to be required of any man, that it ſhould be beleeued as an Article of the faith, or be thought requiſite and neceſſary to ſaluation.* [2] *In the name of the holy Scripture, we doe vnderſtand thoſe Canonicall bookes of the Old and New Teſtament, of whoſe authority was neuer any doubt in the Church.*

Of the names and number of the Canonicall bookes.

Geneſis.	*The 1. Booke of Chronicles.*
Exodus.	*The 2. Booke of Chronicles.*
Leuiticus.	*The 1. Booke of Eſdras.*
Numbers.	*The 2. Booke of Eſdras.*
Deuteronomium.	*The Booke of Eſther.*
Ioſhua.	*The Booke of Iob.*
Iudges.	*The Pſalmes.*
Ruth.	*The Prouerbs.*
The 1. Booke of Samuel.	*Eccleſiaſtes, or the Preacher.*
The 2. Booke of Samuel.	*Canticles or Song of Salomon.*
The 1. Booke of Kings.	*4. Prophets the greater.*
The 2. Booke of Kings.	*12. Prophets the leſſe.*

And the other bookes (as Hierome *ſaith) the Church doth reade for example of life, and inſtruction of manners; but yet doth it not apply to ſtabliſh any doctrine; ſuch are theſe following.*

The

The 3. Booke of Esdras.	*Baruch the Prophet.*
The 4. Booke of Esdras.	*Song of the 3. children.*
The Booke of Tobias.	*The Story of Susanna.*
The Booke of Iudith.	*Of Bel, and the Dragon.*
The rest of the Booke of Hester.	*The Prayer of Manasses.*
The Booke of Wisdome.	*The 1. Booke of Maccabees.*
Iesus the Sonne of Sirach.	*The 2. Booke of Maccabees.*

4 *All the Bookes of the new Testament, as they are commonly receiued, we doe receiue, and accompt them for Canonicall.*

The Proposition.

1. The sacred Scripture containeth all things necessary (to be knowne, and beleeued) for the saluation of man.

2. All the bookes in the volume of the Bible are not Canonicall, but some, and namely those here specified, are.

3. The third and fourth Bookes of *Esdras*, the Booke of *Tobias*, &c. are Apocryphall.

4. Of the New Testament all the Bookes are Canonicall.

1. Proposition.

The sacred Scripture containeth all things necessary (to be knowne, and beleeued) for the saluation of man.

The proofe from Gods Word.

THe holy Scriptures to be sufficient to instruct vs in all things necessary to be knowne and beleeued, for mans saluation, the Word of God teacheth.

Ye shall put nothing vnto the Word which I command you (saith the Lord) neither shall ye take ought therefrom.

Whatsoeuer I command you, take heed you doe it; thou shalt put nothing thereto, nor take ought therefrom. Thou

shalt not turne away from it to the right hand, nor to the left, that thou maiest prosper whithersoeuer thou goest [c].

c Ios.1.7.

Euery Word of God is pure, &c. Put nothing vnto his words, lest he reproue thee, and thou be found a lyer [d].

d Pro.30.5,6.

These things are written that ye might beleeue, &c. and that in beleeuing ye might haue life through his Name [e].

e Ioh.20.31.

The whole Scripture is giuen by inspiration of God, and is profitable to teach, to improoue, to correct, and to instruct in righteousnesse, that the man of God may be absolute, being made perfect vnto all good workes [f].

f 2 Tim.3.16, 17.

If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke: and if any man shall diminish of the words of this booke, God shall take away his part out of the booke of life, and out of the holy City, and from those things which are written in this booke [g].

g Reu.22.18.

Hereunto Gods people both alwayes haue, and at this present doe subscribe [h].

h Confes. Helv. 1.ar.l.4.& 20.1. Basil.ar.10. Bolic.c.1. Gal. ar.2.4,5. Bel.ar. 7. Saxon.ar.1. Wittemb. c. 30. Suev.ar.1.

The Errors, and aduersaries vnto this truth.

Therefore aduersaries be we to all aduersaries to this truth: especially

To such as scorne, and contemptuously reiect the booke of God, as both did the Circumcellians, which defaced, and burnt the holy Scriptures [a], and Pope *Leo* the tenth, who tearmed the holy Gospell, a fable of Christ [b]: and doe the prophane Atheists [c].

a Aug. contra Petill.1.c.27. b Apol Steph. fol.3.58. c Nash in Christ his teares, p.59.a.

Also to such as debase the credit and estimation of the holy Scriptures, as *Dauid George* did [d]: and both doe the Papists, who haue an opinion that the Scriptures of God are not sufficient to instruct mankind vnto saluation [e]: and the Anabaptists, which deeme not the holy Bible to be the Word of God [f], with the Family of Loue, in whose bookes nothing is more frequent then the tearming of Gods reuerend ministers, and preachers, Scripture-learned.

d Hist. Dauidis Georg. e Linda.l.1 c.1. f Bullin.cont. Carabap.l.1.

Also to them which with Gods Word do equal their owne

doctrines,

doctrines, Iniunctions, precepts, and Traditions, as doe the Papists. For of their doctrin, say the Rhemists: Whatsoeuer the lawfull Apostles, Pastors, or Priests of Gods Church preach in the vnity of the same Church (meaning the new Church of Rome,) is to be taken for Gods own words. To the same purpose, but more blasphemously Stapleton: As the Iews were to beleeue Christ: so are we simply, and in euery thing to beleeue the Church (of Rome) whether it teacheth truth or errors [h].

g Test. Rhem. an. 1. Thes. 2. 2.

h Stapl. antid. Euang. in Luc. 10. 16. p. 528.

Whatsoeuer by the authority of the Church is commanded, ought of all men to be esteemed as the very Gospell, saith Abbat Trithemius [i], of Popish precepts: and our English Rhemists [k]. He that despiseth the Churches, or her lawfull Pastors precepts. And of their Traditions; He that refuseth Ecclesiasticall traditions, deserueth to be throwne out of the Church among the heathen, as well as he which refuseth the Gospell, saith Didacus Stella [l], and the Councell of Trent; with like affection of godlinesse and reuerence, embrace we, and worship the bookes of the Old and New Testament, and Ecclesiasticall Traditions, saith the Councell [m]. The like opinion haue the Moscouites of Traditions [n].

i Tract. de priet. Monach. c. 4.

k Test. Rhem. an. 1. Thes. 4. 8.

l Stella in Luk. 10. fol. 20.

m Concil. Trid. sess. 4.

n Ruff. Com. c. 23.

To them finally are we aduersaries; which aboue the Scriptures doe preferre their owne [o] inuentions, as did the Philosophers; whereof one said of *Moses*, That good man maketh a trim discourse, but proueth nothing; and the Grecians, to whom the Gospell is foolishnesse [p]; and imaginations, as did the Manichies [q], *Dauid George* [r], and doe the Turkes [s], and Family of Loue [t], or Traditions, as doe the Papists, who more cruelly doe punish the violaters of their own Traditions, and ordinances, then they doe the breakers of Gods Commandements: or Statutes, Edicts, Iudgements, Proclamations, &c. proceeding from the braine of man, as Machiauell doth, and his schollers.

o 1 Cor. 1. 23.

p Epiphan.

q Hist. D. Geo.

r Pol. of the Tur. em. c. 3 23.

s Display. A. 6.

2. Proposition.

All the Bookes in the volume of the Bible are not Canonicall, but some are.

That ſome bookes, and namely thoſe aboue mentioned, are Canonicall, it hath bin granted by the beſt learned, and moſt godly of long time. And as al reformed Churches in the world are of the ſame iudgement with vs; ſo in their publike Confeſſions, ſome haue ſo accounted, and iudged of them as we do [a].

a Confeſſ. Gal. ar. 9. Belg. ar. 4.

Aduerſaries to this truth.

Therefore (to ſpeake firſt of the Canonicall bookes of the old Teſtament) much haue they offended, which either reiected all, or allowed but ſome of the bookes of the old Teſtament: of the former ſort were the Seuerians [a], Baſilides [b], Carpocrates [c], and the Manichies [d]: and the Catabaptiſts [e]: of the latter were ſundry, whereof,

a Triteut. de eccleſ. ſcrip.
b Epiphan.
c Epiphan.
d Aug. de bono perſ. l. 2. c. 11.
e Zuing. l. contra Catabap.
f D. Whit. de S. Scrip. contra Bellar. q. 1. c. 3.
g Ruſſe Com. c. 23.
h Cyril. Catech. 18.
i Tertul. de præſ. hæret.
k Beza in vita Calv.
l Whitak. de S. Scrip. contra Bellar. q. 1. c. 3.

Some receiued no more but onely the fiue bookes of *Moſes*, as the Sadduces [f].

Some, of all the bookes in the Old Teſtament, reiect the works of *Moſes*, and namely his foure laſt bookes, as the Moſcouites [g].

Some embraced the Law onely, and the Prophets; as the Samarites [h].

Some eſteemed neither the Law, nor the Prophets; as the Appelleans [i].

Some had in contempt the booke of the Canticles, as Sebaſtian Caſtellio [k].

And ſome the booke of Iob, as the Anabaptiſts [l].

3. Propoſition.

The third and fourth bookes of Eſdras, the booke of Tobias, &c. be Apocrypha.

That diuers, and namely theſe bookes mentioned, are Apocrypha, we are neither the firſt that ſaid; nor they alone which affirme the ſame. For ſo iudge of them did the ancient Councell at Laodicea [a], and doe the Churches reformed, and namely in France [b], and Belgia [c].

a Can. 59.
b Confeſſ. Gal. ar. 3. Confeſſ.
c Belg. ar. 4.

Errors,

Errors, and aduersaries vnto these truths.

So that they are to be held, and taken heed of, as Seducers, which vpon the Church would thrust, either other mens workes, and deuices, not comprised in the Bible, as would,

Some, the new prophets, *Barobas*, and *Barolf*, or *Basilides* the Heretike [a].

Some, the manifestation of Marcion the Heretike [b].

Some, the mysteries of Manichie the Heretike [c].

Others, Esaias, Ascensorium, of Hierax the Heretike [d].

Others the Gospell after the Egyptians, after S. *Andrew*, S. *Iames* the lesser, S. *Peter*, S. *Bartholomew*, the 12. Apostles, *Barnabas*, *Nicodemus*, *Thaddeus*.

Others, the Canons of the Apostles.

Others, the Acts of S. *Abdie*, S. *Andreas*, S. *Paul*, *Peter*, *Philip*, *Thomas*.

Others, the Reuelation of S. *Paul*, *Steuen*, *Thomas*.

Others, the Bookes of the Anabaptists, of H. N. with Popish Legends, and the like.

Or the bookes Apocrypha, within the volume of the Bible, as the Papists, who therefore anathematize, and curse so many as take them not for Canonicall [e].

a Euseb eccles. hist. l. 4. c. 8.
b Tertul. de hæret.
c Magdeburg. eccles. hist. c. 3. c. 11.
d Epiphan.
e Concil. Trid. sess. 4. decr. de Can. script.

4. Proposition.

Of the New Testament all the bookes are Canonicall.

Although some of the ancient Fathers, and Doctors, accepted not all the bookes contained within the volume of the New Testament, for Canonicall: yet in the end they were wholly taken and receiued by the common consent of the Church of Christ in this world, for the very Word of God, as they are at this day, almost in all places, where the Gospell is preached, and professed.

Howbeit, we iudge them Canonicall, not so much because learned, and godly men in the Church so haue, and doe receiue, and

and allow of them; as for that the holy Spirit in our hearts doth testifie that they are from God. They carry a sacred and diuine authoritie with them; and they doe also agree in all points with the other bookes of God in the old Testament.

Errors, and aduersaries vnto this truth.

Therefore in admitting all and euery of these bookes, and acknowledging them to be Canonicall, we demonstrate our selues to be against

Such as reiected all the new Testament, as did the Iewes, and our *Matthew Hamant* [a].

a Holinsh. chro. fol. 1299.

Such as allowed part, but not the whole new Testament; and these were of diuers sorts, whereof

Some allowed of the Euangelists, onely *Matthew*, as the Cerdonites [b], and Ebionites [c], others only *Luke*, as the Marcionites [d], others, onely *Iohn*, as the Valentinians [e].

b Euf. l. 3. c. 27.
c Iren. l. 1. c. 26.
d Iren. ibid.
e Idem l. 1. c. 11.

Some accepted onely the Acts of the Apostles, as the Tatians: others, of all other bookes reiected the said Acts, as the Manichies [g], and the Seuerites [h].

g August. lib. de vtil. cred.
h Euseb.

Some, of S. *Pauls* Epistles, tooke the Epistles vnto *Timothy* and *Titus* onely to be Canonicall, as *Marcion* the heretike [i].

i Iren. l. 3. c. 12.

Some, as Apocryphal, refuse the Epistle vnto *Philemon* [k], others the Epistle vnto the Hebrewes, the Epistle of S. *Iames*, as *Althemerus* [l], others the first, and second Epistles of *Iohn*, with the Epistle of *Iude*, as *Wigandus* [m]; others the Epistle vnto the Hebrewes, of *Iames*, the two last of *Iohn*, and of *Iude*, as Cardinall *Caietane* [n].

k Theodor. arg. in epist. Pauli ad Tit.
l Althemer. in c. 2. epist. Ia.
m Wigand. Syntag. l. 5.
n See Whitak. against W. Rainolds c. 7.

Some reiected the booke of Saint *Iohns* Reuelations, or the Apocalypse, as *Hesshusius* [o]: we are also against them which allowed neither the whole new Testament, nor those bookes wholly, which they embraced, as the Marcionites, who defaced all those places in the Gospell after *Luke*, and in the Epistles, which concerned either the diuinity, or humanity of our Sauiour Christ [p].

o Lib. de 600. error. pontif.

p Iren. l. 2. c. 29.

And lastly, are we against them which receiue the whole new Testament, but deface and put out such texts as mislike them

them; as the Turkes who ſcrape out whatſoeuer they finde touching the paſſion of Chriſt, alleadging how it was added purpoſely by the Iewes in deriſion of Chriſtians 9. 9 Aul. l. 2. p. 50.

7. Article.

Of the Old Teſtament.

1. *The Old Teſtament is not contrary to the New. For both in the Old and New Teſtament, everlaſting life is offered to mankinde by Chriſt, who is the onely Mediatour betweene God and man, being both God, and man.*

2. *Wherefore they are not to be heard, which faine that the old Fathers did looke onely for tranſitory promiſes.*

Although the Law given from God by Moſes, as touching 3 *Ceremonies, and Rites, doe not binde Chriſtian men:* 4 *nor the ciuill precepts thereof ought of neceſsity to bee receiued in any Common-wealth: yet notwithſtanding, no Chriſtian man whatſoeuer is free from the obedience of the commandements, which are called morall.*

The Propoſitions.

1. The Old Teſtament is not contrary to the New.
2. The old Fathers looked for eternall happineſſe, through Chriſt, as well as for temporall bleſſings.
3. Chriſtians are not bound at all to the obſeruation of the Iudaicall ceremonies.
4. The Iudiciall lawes of the Iewes are not neceſſarily to be receiued, or eſtabliſhed in any Common-wealth.
5. No Chriſtian man whatſoeuer is freed from the obedience of the Law Morall.

1. Proposition.

The Old Testament is not contrary to the New.

The proofe from Gods Word.

THat the Old Testament is not contrary to the New, it may be prooued by many inuincible arguments: yet it is most apparant, in that our Sauiour Christ, very God and very man (as aboue art. 2. hath bin declared) is offered vnto mankinde for his eternall saluation, by them both. For

Wee learne that there is one and no Christs moe in the New [a], and we learne the same in the Old [b].

That Christ is the Sonne of God, in the New [c], we learne the same in the Old [d].

That Christ is very man, in the New [e], wee learne that hee should be so from the Old [f].

That Christ was borne at Bethelem in the New [g], we learne that he should be so from the Old [h].

That Christ was borne of a Virgin in the New [i], we learne that he should be so from the Old [k].

That Christ was honoured of Wise-men in the New [l], we learne that he should be so from the Old [m].

That hee rode vpon an Asse vnto Ierusalem, from the New [n], we learne that he should so doe, from the Old [o].

That hee was betrayed in the New [p], wee learne that hee should be so from the Old [q].

That he suffered not for his owne, but for our transgressions, in the New [r], we learne that hee should so doe, from the Old [s].

In the New, that he rose againe from the graue [t], from the Old, that he should so doe [u].

And in the New, that he ascended into heauen [x], and in the Old, that he should so doe [y].

a Acts 3.25. Gal. 3. 8,10,
b Gen. 22.18.
c Matth. 16. 16. Acts 13.33.
d Psal. 2. 7.
e Heb. 2. 14,15, 16.
f Esa. 11.1. and 53. 3.
g Matth. 2.1.
h Mich. 5. 2.
i Matth. 1. 23.
k Esa. 7. 14.
l Matth. 2. 11.
m Esa. 60. 6.
n Matth. 21. 1.
o Zach. 9. 9.
p Luke 22. 7.
q Zach. 11. 12.
r Acts 8. 33. 1 Cor. 5. 4. 1 Pet. 2. 24.
s Esa. 53. 5.
t Act. 2. 29, 31. 1 Cor. 5. 4.
Matth. 12. 40.
u Psal. 16. 10. Ionas 1. 17. and 2. 10.
x Eph. 4. 8.
y Psal. 61. 18.

Errors, and aduerſaries vnto this truth.

We are then aduerſaries to them all, which reiect, as of no reckoning, the Old Teſtament, as did both old heretikes, as Baſilides, Carpocrates, and the Manichies [a]; and the new Libertines, who ſay the Old Teſtament is abrogated [b].

a See afore ar. 6. Prop. 1.
b Bullin. cont. Anab. l. 2. c. 14.

2. Propoſition.

The old Fathers looked for eternall happineſſe, through Chriſt, as well as for temporall bleſſings.

The proofe from Gods Word.

THe Old Fathers to haue looked not onely for tranſitory promiſes, but alſo for eternall happineſſe, through Chriſt, the holy Scripture doth manifeſt.

S. *Paul* ſaith [a],

a 1 Cor. 10. 1.

Brethren, I would not haue you ignorant, that all our Fathers were vnder the cloud, and all paſſed thorow the red ſea; and did all eate the ſame ſpirituall meat; and did all drinke the ſame ſpirituall drinke: (for they dranke of the ſpirituall Rocke that followed them; and the Rocke was Chriſt.) 2. 3.

By faith, *Noe* was made heire of the righteouſneſſe which is by faith [b].

b Heb. 11. 7.

By faith, *Moſes*, when he was come to age, refuſed to be called the ſonne of *Phardohs* daughter, and choſe rather to ſuffer aduerſity with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon; eſteeming the rebukes of Chriſt greater riches, then the treaſures of Egypt: for he had reſpect vnto the recompence of the reward [c], &c.

c Ibid. 24. 25, 26.

All theſe through faith obtained good report, and receiued not the promiſe; God prouiding a better thing for vs, that they without vs ſhould not be made perfect [d].

d Ibid. 39. 40.

Abraham reioyced to ſee my day [e], *Abraham* aboue hope beleeued vnder hope, that he ſhould be the father of many nations [f].

e Rom. 8. 5, 6.
f Rom. 4. 18.

Of which ſaluation the Prophets haue inquired, and ſearched [g].

g 1 Pet. 1. 10.

This truth was neuer doubted of in the Church of God, and is publikely acknowledged by some confessions [h].

h Helv. 2. c. 13. Saxon ar. 13.

The aduersaries vnto this truth.

They are not then to be heard, which thinke the Fathers, and faithfull people before Christ his time, hoped onely for temporall, and not for spirituall: and if for spirituall, yet not for eternall happinesse; as did many of the Iewish Atheists [a], and Sadduces [b], and doe the Family of Loue, which make the promises of happinesse, by temporall blessings to be accomplished in transitory life.

a Psal. 53. 1.
b Acts. 23. 28.

Hence H. N. very strangely allegorizeth of the land of promise, when he calleth it, The good land of the vpright, and concordable life; and saith that, The louely being, or nature of the Loue, is the life, peace, and ioy, mentioned, *Rom.* 14. 6. and the land of promise, wherein hony, and milke floweth, spoken, *Exo.* 3. *a.* 13. *a. Deut.* 8. *b.* This, and more a great deale to this effect hath H. N. [c].

c In his booke entit. The spir. land of peace. c. 18. 9, 10. & c. 2. 5, 4.

3. Propofition.

Christians are not bound at all to the obseruation of the Iudiciall ceremonies.

The proofe from Gods Word.

THat neither the whole Law ceremoniall of the Iewes, nor any part thereof is necessarily to be obserued of vs Christians, the holy Scripture teacheth vs by *Peters* vision [a], the Apostles decree [b], and by the doctrine of *S. Paul* [c].

a Acts 10. 13.
b Act. 15. 24, 29.
c Gal. 3. 4. and 4. 10, 11. Eph. 2. 14, 15. Col. 2. 16, 17.

As all beleeue, so some Churches publikely acknowledge the same [d].

d Confess. Gal. ar. 13. Belg. ar. 25.

Errors, and aduersaries vnto this truth.

In a wrong opinion therefore be they, who are of mind, either that the law Ceremoniall wholly is to continue, and be in vse, or that part thereof is yet in force, and must be.

a Acts 15. 1, 2.

The former of these was the opinion of the false prophets [a], the

the Cerinthians [b], the Ebionites [c], and is of the Iewes: Armenians, and Family of Loue [d], the latter is an error of our home Sabbatarians. For say they:

b Euseb.
c Iren. l. 1. c. 26.
d H. N. euang. c. 12. sect. 49.

The Sabbath was none of the Ceremonies, which were iustly abrogated at the comming of Christ [e].

e D.B. Sab. doctrine, 1. booke, p. 11.

When all Iewish things haue bin abrogated, onely (be their very words) the Sabbath hath continued still in the Church in his proper force, that it might appeare that it was of a nature farre differing from them [f].

f Ibid. p. 10.

Whereas all other things were so changed, that they were cleane taken away, as the Priesthood, the Sacrifices, and Sacraments, this day (meaning the Sabbath day) was so changed, that it yet remaineth: which sheweth that though all the other were ceremoniall, and therefore, had an end: This Sabbath was morall, and therefore abideth still [g].

g Ibid. p. 41.

The Commandement (of Sanctifying euery Seuenth Day, as in the Mosaicall decalogue) is naturall, morall, and perpetuall (is their doctrine [h].)

h Ibid. p. 7.

4. Proposition.

The Iudiciall lawes of the Iewes, are not necessarily to be receiued, or established in any Common-wealth.

The proofe from Gods Word.

THe truth hereof appeareth by the Apostles decree [a]; which sheweth whereunto onely the Primitiue Church necessarily was tyed.

a Acts 15. 20, 28, 29.

By the Apostles doctrine [b], which enioyneth the Christians to yeeld obedience vnto the ordinances of their lawfull Gouerners, and Commanders whosoeuer.

b Rom. 13. 1. 1 Pet. 2. 13, 14.

By the Apostles example, and namely of the blessed Saint *Paul* [c], who tooke benefit, and made good vse of the Romane, and Emperiall Lawes.

c Acts 16. 37. Act. 22. 25, &c. Act. 25. 11, 12.

Errors and aduersaries vnto this truth.

This truth neither is, nor euer was oppugned by any Church. Onely among our selues some thinke vs necessarily tyed vnto all the Iudicials of *Moses*, as the Brownists. (For they say, The lawes Iudiciall of *Moses* belong as well vnto Christians, as they did vnto the Iewes [a].)

Others, that we are bound, though not vnto all: yet vnto some of the Iudicials, as holdeth T. C. [b], and *Philip Stubs* [c].

a Barrowes disco. p. 127.
b 1. Reply. sect. 1, 2.
c Anatom. of abuses, 2. part. D. b.

5. Proposition.

No Christian man whosoeuer is freed from the obedience of the law Morall.

The proofe from Gods Word.

THinke not that I am come to destroy the Law, or the Prophets: I am not come to destroy them, but to fulfill them. For truly I say vnto you (saith our Sauiour Christ) till heauen, and earth perish, one iot or one tittle of the law shall not scape, till all things be fulfilled: whosoeuer therefore shall breake one of these least Commandements, and teach men so, shall be called the least in the Kingdome of Heauen, &c [a].

a Matth. 5. 17, 18, 19.

If thou wilt enter into life, keepe the Commandements, &c. Thou shalt not kill, thou shalt not commit adultery, thou shalt not steale, thou shalt not beare false witnesse; Honour thy father, and thy mother [b].

b Mat. 19. 17, 18, 19.

Doe we make the Law of none effect, through faith? God forbid, yea, we establish the Law [c]. Circumcision is nothing, and vncircumcision is nothing, but the keeping of the Commandements of God [d]. The publike confessions of the Churches of God in France [e] and Belgia [f], agree with this Doctrine.

c Rom. 3. 31.
d 1 Cor. 7. 19.
e Art. 23.
f Art. 25.

Errors,

Errors, and aduersaries vnto this truth.

Whereby are condemned, as most wicked and vnfound, the opinions

Of the Manichies, who found fault with the whole Law of God, as wicked, and proceeding, not from the true God, but from the prince of darkenesse [a].

Of Brownist Glouer, whose opinion was, that Loue now is come in the place of the ten Commandments [b].

Of *Iohannes Islebius*, and his followers, the Antinomies, who will not haue Gods Law to be preached; nor the consciences of sinners to be terrified, and troubled with the Iudgements of God [c].

Of *Banister* (among our selues) who held how it is vtterly euill for the Elect, so much as to thinke, much lesse to speake, or heare of the feare of God (which the Law preacheth [d].)

a Aug. cont. Fust. epist. 11. and 74.

b Bredweb detect. p. 119.

c Sim. Pauli meth. par. 1. de lege Dei, p. 54.

d Bani. error.

8. Article.

Of the three Creedes.

1 *The three Creedes, Nicene Creede, Athanasius Creede, and that which is commonly called the Apostles Creede, ought throughly to be receiued, and beleeued. For* 2 *they may bee prooued by most certaine warrants of holy Scripture.*

The Propositions.

1. The Nicene, Athanasian, and Apostolicall Creeds, ought to be receiued, and beleeued.

2. The three Creeds, *viz.* The Nicene, Athanasian, and of the Apostles, may be prooued by the holy Scripture.

1. Pro-

1. Proposition.

The Nicene, Athanasian, and Apostolicall Creeds, ought to be receiued, and beleeued.

THis proposition the Churches of God, both anciently, and in these last dayes [a], doe acknowledge for true.

a Confess. Helv. 2. c. 11. Gal. ar. 5. Belg. ar. 9. Saxo. ar. 1.

The errors and aduersaries vnto this truth.

Therefore much out of the way of godlinesse are they, which tearme the Apostles Creede, A forged patchery, as *Barrowe* doth [a], and *Athanasius*, *Sathanasius* Creede, so did *Gregorius Paulus* in Polonia [b], and the new Arrians, and Nestorians in Lituania [c].

a Bar. dis. p. 76. b Genebr. l. 4. p. 1158. c Surius chro. p. 329.

My selfe some 28. yeeres agoe, heard a great learned man, whose name vpon another occasion afore is expressed (to whose acquaintance I was artificially brought) which in priuate conference betweene him and my selfe, tearmed worthy Zanchius, a Foole and an Asse, for his booke *de tribus Elohim*, which refuteth the new Arrians; against whose founders, the Creedes of Athanasius, and Nicene were deuised. Him attentiuely I heard, but could neuer since abide for those words: and indeed I neuer saw him since.

2. Proposition.

The three Creeds, viz. the Nicene, Athanasian, and of the Apostles, may be proued by the holy Scripture.

The proofe from Gods Word.

a Deut. 6. 4. Mal. 2. 10. 1 Cor. 8. 4. Eph. 4. 5, 6. b Matth. 3. 17. Gal. 4. 6. 1 Ioh. 5. 7.

THan this assertion nothing is more true: For the Creedes, I meane these three Creedes, speake first,

Of one and the same God, whom we are to beleeue is for essence but one [a], in persons three [b], *viz.* The Father, the Creator

tor [c], the Son, the Redeemer [d], the holy Ghost, the Sanctifier [e]. Next of the people of God which we must thinke, and beleeue, is,

The holy [f] and Catholike Church [g],

The Communion of Saints [h],

Pardoned of all their sinnes [i],

And appointed to arise from death [k], and to enioy eternall life, both in body and soule [l].

c Psal 134.3. d Esa.53.4. Rom.5.18. Gal.3.13. e Eph.2.16. 1 Iohn 2.2. 1 Cor.1.21, 22. 1 Pet.1.2. f Eph.1.3,4.

and 2.21. Col.1.22. g Esa.54.2. Psal 87.4. Acts 2.8, &c. Eph. 2.14. Reu. 5.9. h Eph.4.15. 1 Cor.10.16. Heb.10.25. 1 Iohn 1.7. 1 Esa. 44.22. Matth.18.23, &c. Col.2.13. k Iohn 5.28. 1 Cor.15. Phil.3.21. 1 Iohn 6.39. 1 Pet.1.4. Reuel.21.4.

The aduersaries vnto this truth.

Therfore we are enemies to all aduersaries of this doctrine, or any whit of the same in them comprised, whether they be Atheists, Iewes, Sadduces, Ebionites, Tretheites, Antitrinitarians, Apollinarians, Arrians, Manichies, Nestorians, Origenians, Turkes, Papists, Familists, Anabaptists, or whosoeuer.

9. Article.

Of Originall, or Birth sinne.

[1] *Originall sin standeth not in the following of* Adam, *as the Pelagians doe vainely talke, but* [2] *it is the fault, and corruption of the nature of euery man, that naturally is engendred of the off-spring of* Adam, *whereby man is very farre gone from originall righteousnesse, and is inclined to euill, so that the flesh lusteth against the Spirit, and therefore in euery person, borne into the world, it deserueth Gods wrath, and damnation.*

[3] *And this infection of nature doth remaine, yea in them that are regenerated, whereby the lust of the Flesh, called in Greeke* [illegible]. *Which some doe expound, the*

wisedome: some the Sensuality, some the affection: some the desire of the flesh, is not subiect to the Law of God. And although there is no condemnation for them that beleeue, and are baptized: yet the Apostle doth confesse, that Concupiscence, and Lust hath of it selfe the nature of sinne.

The Propositions.

1. There is Originall sinne.
2. Originall sinne is the fault, and corruption of the nature of euery man, &c.
3. Originall sinne remaineth in God his deare children.
4. Concupiscence, euen in the regenerate, is sinne.

1. Proposition.

There is Originall sinne.

The proofe from Gods Word.

IN the holy Scripture we find of Originall sinne, the cause, the subiect, and the effects: the cause thereof is *Adams* fall [a], partly by the subtill suggestions of the diuell [b], partly through his owne free-will: and the propagation of *Adam* his corrupted nature vnto his seed and posterity.

a Rom. 5. 15. 1 Cor. 15. 21. b Gen. 3. 4.

Except a man be borne againe, he cannot see the Kingdome of God, saith our Sauiour Christ [c]. As by one man sinne entred into the world, and death by sinne, and so death went ouer all men: for as much as all men haue sinned, saith S. *Paul* [d]. As new-borne babes desire the sincere milke of the Word, that ye may grow thereby, saith S. *Peter* [e]. And S. *Iames* [f], Of his own will begate he vs with the Word of truth, that we should be as the first fruits of his creatures. And the fore-mentioned Apostle *Paul* againe [g]: You that were dead in trespasses and sinnes, &c. and were by nature the children of wrath, as wel as others. But God, which is rich in mercy, through his great loue wherewith he loued vs, euen when we were dead by sins, hath

c 2 Cor. 11. 3. d Ioh. 3. 3. e 1 Pet. 2. 2. f Iam. 1. 18. g Eph. 2. 1, 3, 4, 5.

quickned

quickened vs together in Christ, &c.

The subiect thereof, is the old man, with all his powers, mind, will, and heart. For in the mind there is darkenesse, and ignorance of God, and his will [h]: and in the will and heart of man, there is concupiscence, and rebellious affections against the Law of God [i].

And the effects of this Birth, or Originall sinne, are first actuall sinnes, and they both inward, as vngodly affection; and outward, as wicked lookes, prophane speech, and diuelish actions [k]; next, an euill conscience [l], which bringeth the wrath of God [m], death [n], and eternall damnation [o].

All Churches of God beleeue this, and some in their publike confessions testifie so much [p].

h Matth. 12. 34. Rom. 8. 7. 1 Cor. 2 14. 1 Iohn 3. 1. & 5. 19, 20.
i Matth. 5. 29. Acts 7. 39. and 15. 9. Rom. 1. 21 Iam. 1. 13, 14.
k Matth. 15. 19.
l 1 Iohn 3. 21.
m Rom. 1. 18. Col. 3. 5, 6.
n Ioh. 8. 24. Rom. 5. 12. Iam. 1. 15. o Rom. 5. 18. p Confess. Helv. 1. ar, 8. & 2. c. 8. Basil. ar. 1. Bohem. c. 4. Gal. ar. 9, 11. Belg. ar. 15. August. ar. 1. Saxon. ar. 2.

Errors, and aduersaries vnto this truth.

Thus armed with authority, and forces from the Word of God, and assisted with the neighbour Churches, we offer battell:

1. To the Iewes [q], Carpocratians [r], and Family of Loue [s], who flatly deny there is any originall sinne.

2. To the Papists, which say, that

Originall sinne is of all, the least sinne, and lesse then any veniall sinne.

Originall sinne is onely the debt of punishment for the sinne of *Adam*, and not his fault.

Originall sinne is not properly sinne: all this hath *Ruardus Tapperus* [t].

Such as are infected onely with Originall sinne, are free from all sensible punishment [u].

3. To *Florinus* and *Blastus*, who make God the Author of sinne [x].

4. To the Sabbatarians among vs, who teach, that

The Life of God in *Adam* before his fall, could not continue without a Sabbath [y].

q Fr. Laur. 2. Villa nim. de forma S. concion. l. 2. c. 13.
r Clem. Alex. strom. lib. 3.
s Display in Allens conf.
t Tapp. tract. de pec. Orig.
u Th. Aquin. 4. dist. 16. q. 1. ar. 2.
x Confess. Helv. 2 c. 8. ex Iren.
y Sab. doct. 1. booke p. 15.

The Sabbath was ordained before the fall of *Adam*, and that not onely to preserue him from falling [h], but also that being holy and righteous still, he might haue bin preserued in the fauour of God; which D.B. deliuereth in his Sabbath-doctrine [i].

h Ibid.

i Ibid. 2. booke, pag. 182.

5. We are also aduersaries to the like curiously affected, who enquire,

Whether it was Gods Will, that *Adam* should fall?

Whether God enforced our first parents to fall?

Why God stayed not *Adam* from falling? &c.

2. Proposition.

Originall sinne is the fault, and corruption of the nature of euery man, &c.

The proofe from Gods Word.

a Confess. Gal. ar. 10.
b Confess. Belg. ar. 15.
c Rom. 5. 12, 16. Confess. Aug. ar. 2. Saxon. ar. 2 Witt. c. 4.
d Rom. 3. 23. and 7. 18. Eph. 2. 3.
e Confess. Helv. 2. c. 8. Gal. ar. 10. Bohe. c. 4. Aug. ar. 2. Saxon. ar. 2. Wittemb. c. 4.
f August. de pec. meritis, c. 1, 2, 3.
g Display in Allens conf.
h Tertull.
i August.
k August., de hæres.

ORiginall sinne is not the Imitation of *Adam* his disobedience: For the Scripture speaketh of no such thing: neither doth Gods people so thinke: and some Churches, by their extant Confessions, with vs deny the same: as the Church in France [a], and the Low-countries [b]: but it is, partly the Imputation of *Adam* his disobedience vnto vs [c], and partly the fault, and corruption of mans nature [d], as the Churches also acknowledge [e].

The errors and aduersaries vnto this truth.

Aduersaries vnto this truth, are,

The Pelagians [f], and Family of Loue [g], who say that Originall sinne commeth not by propagation, but by Imitation.

Such as ascribe Originall sinne in no sort vnto man, but either vnto God, as did the Hermogenians [h], or vnto the diuell, as did the Valentinians [i].

The Manichies, who preached that this sinne is another, and a contrary substance within vs, and proceedeth not from our corrupted nature [k].

The

The Apollinarians, who held originall ſinne to be from nature [f].

The Papiſts, who affirme that ſome perſons, and namely, the Virgin *Mary* [g], is free from this Originall ſinne.

f Athan. de incar. Chriſti.

g Concil. Trid. ſeſſ. 5. decr. de pec. Or. ig. Alb. Mig. c. 74. ſuper Euang. Miſſus eſt, &c. Paulus de Palacio in Mat. c. 1. p. 463.

3. Propoſition.

Originall ſinne remaineth in Gods deare children.

The proofe from Gods Word.

I Allow not that which I doe; for what I would, that doe I not, but what I hate, that doe I, ſaith S. *Paul* [a].

The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: ſo that ye cannot do the ſame things that ye would [b].

Euery man is tempted, when he is drawne away by his owne concupiſcence, and is enticed [c].

Dearely beloued, I beſeech you, as ſtrangers, abſtaine from fleſhly luſts, which fight againſt the ſoule [d].

Nothing is more true [e] in the iudgement of Gods people [f].

a Rom. 7. 15.

b Gal. 4. 17.

c Iam. 1. 14.

d 1 Pet. 2. 11.

e Confeſſ. Helv. 1. ar. 8. & 2. c. f Baſil. ar. 2. Gal. ar. 11. Saxon. ar. 11.

Errors, and aduerſaries vnto this truth.

We ſtand therefore in this poine,

Againſt the Papiſts, who ſay that Originall ſinne was not at all, much leſſe remained in the Virgin *Mary* [a].

Againſt Giſelbertus, whoſe doctrine is, that Baptiſme once receiued, there is in the baptized no ſinne at all, either originall or actuall [b].

Againſt the Family of Loue, who affirme that the elect and regenerate ſinne not [c].

Againſt the Caſpocratians, whereof ſome boaſted themſelues to be euery way as innocent as our Sauiour Chriſt [d].

Againſt the Adamites both old [e] and new [f], who ſaid they were in ſo good a ſtate as *Adam* was before his fall, therefore without originall ſinne.

Againſt the Begadotes in Almaigne, affirming they were impeccable,

a Concil. Baſil. ſeſſ. 6. Teſt. Rhem. annot. Rom. 5. 14.

b Giſelb. lib. altercat. Synag. & eccleſ. c. 8.

c H. N. Document. ſent. c. 2. ſect. 1. c. 13. ſect. 5

d Iren. l. c. 24.

e Epiphan.

f Æneas. Syl. v. hiſt. Bohe. c. 41.

impeccable, and had attained vnto the very top, and pitch of perfection, in vertue, and godlineſſe [g].

g Carranza ſumma Concil.

4. Propoſition.

Concupiſcence, euen in the regenerate, is ſinne.

Concupiſcence in whomſoeuer, luſteth againſt the Spirit [a], fighteth againſt both the ſoule [b], and the law of the mind [c], and therefore (but that there is no condemnation to them which are in Chriſt Ieſus [d]) it bringeth death, and damnation [e].

a Gal. 5. 17.
b 1 Pet. 2. 11.
c Rom. 7. 23.
d Rom. 8. 1.
e Gal. 5. 17, 21. Iam. 1. 14, 15.

Mortifie therefore your members, which are vpon earth (ſaith S. *Paul* [f] vnto the Coloſſians) fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, &c. for the which things ſake, the wrath of God commeth on the children of diſobedience.

f Coloſſ. 3. 5.

And vnto all Chriſtians, S. *Peter*: I beſeech you, as ſtrangers, abſtaine from fleſhly luſts [g].

g 1 Pet. 2. 11.

To the ſame purpoſe is both the doctrine, and Confeſſions of Gods people [h].

h Confeſſ. Helv. 2. c. Saxon. ar. 2. 10.

Errors and aduerſaries vnto this truth.

Therefore we miſlike their opinions, as vnſound, which ſay that concupiſcence either is no ſinne at all; or but a veniall ſin: the former was an aſſertion of the Pelagians [i], and is of the Papiſts: that latter was one of Glotiers errors.

i Confeſſ. Aug. ar. 2.

Francis, the Monke of Colen, counted concupiſcence no ſin, but ſaid it was as naturall, and ſo no more offenſiue before God, for man to luſt, then for the Sunne to keepe his courſe.

Petrus Lombardus ſaith, that concupiſcence afore Baptiſme is both a puniſhment, and a ſinne, but after Baptiſme is no ſin, but onely a puniſhment [k].

k Lomb. l. 2. diſt. 32.

The Church of Rome both teacheth that the power of luſting is not, but the vſe of, wicked concupiſcence, is euill, and numbred amongſt moſt grieuous ſinnes [l]; and decreeth how Concupiſcence is not ſinne, but proceedeth from ſinne, and incli-

l Catech. Trid. præcep. 9.

inclineth vnto sinne [d].

Glouer, the Brownist said, that the intemperate affections of the minde, issuing from concupiscence, are but veniall sins [e].

d Concil. Trid. sess. 5. decreto de pec. Orig.

e Bred. defect. 69. 1, 9.

10. Article.

Of Free-will.

1 *The condition of man, after the Fall of* Adam, *is such that he cannot turne, and prepare himselfe by his owne naturall strength, and good workes, 2 to faith and calling vpon God; wherefore we haue no power to doe good workes pleasant, and acceptable to God, 3 without the grace of God preuenting vs, that we may haue a good will, and working with vs when we haue that good will.*

The Propositions.

1. Man, of his owne strength, may doe outward and euill workes, before he is regenerate.

2. Man cannot doe any worke that good is, and godly, being not yet regenerate.

3. Man may performe, and doe good workes, when he is preuented by the grace of Christ, and renewed by the holy Ghost.

1. Proposition.

Man of his owne strength may doe outward and euill workes, before he is regenerate.

The proofe from Gods Word.

WE E deny not, that man, not yet regenerate, hath free will to doe the workes of nature, for the preseruation

on of the body, and bodily estate, which thing had, and haue the bruit beasts, and prophane Gentiles, as it is also well obserued in our neighbour Churches no Besides, man hath free will to performe the workes of Satan, both in thinking, willing and doing that which euill is. For the imaginations of the thoughts of mans heart are onely euill continually [b]; euill, euen from his youth [c]. A truth confessed by our brethren.

a Confes. Helv. 2. cap. 9. Aug. ar. 18. Saxon. 3.4.7.
b Gen. 6 5.
c Confes. Helv. 2 c.9. and 1. ar. 9 Bohem. c.4.

Aduersaries to this truth.

A false perswasion is it therefore, that man hath no power to mooue either his body so much as vnto outward things, as Laur. Valla dreamed [a], or his minde vnto sinne, as the Manichies maintained [b], affirming how man is not voluntarily brought, but necessarily driuen to sinne.

a Simon Pauli meth. par. 2. de lib. Ar.
b Aug. epist. 28.

2. Proposition.

Man cannot doe any workes that good is, and godly, being not as yet regenerate.

The proofe from Gods Word.

THE wisedome of the flesh is enmity against God: for it is not subiect to the Law of God, neither indeed can be. They that are in the flesh, cannot please God [a].

a Rom. 8.7,8.

The naturall man perceiueth not the things of the Spirit of God; for they are foolishnesse vnto him, neither can he know them, because they are spiritually discerned [b].

b 1 Cor. 2. 14.

No man can say that Iesus is the Lord, but by the holy Ghost [c].

c 1 Cor. 12. 3.

We are not sufficient of our selues to thinke any thing, as of our selues, but our sufficiency is from God [d].

d 2 Cor. 3. 5.

Without me ye can do nothing, saith our Sauiour Christ [e].

e Iohn 15. 5.

Which is the confession of the godly reformed [f].

f Confes. Helv. 1. ar. 9. & 2. c. 9. Basil. ar. 2. Bohem. c. 4. Aug. ar. 18. Belg. ar. 14.

no Aduer-

The aduersaries vnto this truth.

Aduersaries vnto this truth are all such as hold, that naturally there is free will in vs, and that vnto the best things. So thought the Pharises, the Sadduces, the Pelagians [a], and the Donatists [b]: and the same affirme the Anabaptists [c], and Papists. For say the Papists,

Man, by the forme and power of nature, may loue God, aboue all things [d].

Man hath free will to performe euen spirituall and heauenly things [e].

Men beleeue not but of their owne free will [f]. It is in a mans free will to beleeue, or not to beleeue, to obey, or disobey the Gospell of truth preached [g].

The Catholike (popish) religion teacheth free-will.

a Auguſt. de poc. mer. l. 3.
b Idem contra Petil. cap. 19.
c Zuing. contra Catabap.
d Gab. Biel. 3. ſent. diſt. 37.
e Concil. Trid. ſeſſ. 6. c. 7.
f Teſt. Rhem. an Matth. 16.
g Ibid. annot. marg. p. 408.
h Hills quart. 13. reaſ.

3. Propoſition.

Man may performe, and doe good workes, when he is preuented by the grace of Christ, and renued by the holy Ghoſt.

The proofe from Gods Word.

IN a man preuented by the grace of Christ, and regenerate by the holy Spirit, both the vnderstanding is enlightned, so that he knoweth the secrets and will of God; and the minde is altogether changed, & the body enabled to doe good workes.

To this purpose the Scriptures are plentifull.

I will put my law in their inward parts, and write it in their hearts [a].

a Ier. 31. 33.

No man knoweth the Father, but the Sonne, & he to whom the Sonne will reueale him [b].

b Matth. 11. 27.

Blessed art thou, *Simon*, the Sonne of *Ionas*, for flesh and blood hath not reuealed it vnto thee, but my Father, which is in heauen [c].

Luke 10. 22.

c Matth. 16. 17

No man can say that Iesus is the Lord, but by the holy Ghoſt.

To one is giuen by the Spirit the word of wisedome; and to another the word of knowledge by the same spirit; and to another faith, by the same spirit; and to another the gifts of healing, by the same spirit; and to another the operations of great workes; and to another prophecy; and to another, the discerning of spirits; and to another, diuersities of tongues; and to another, the interpretation of tongues, &c e.

e 1 Cor. 12. 8.
f Acts 15. 9.
g Phil. 2. 13.
h Rom. 8. 26.

God purifieth mans heart f; worketh in vs both the wil, and the deed g; the spirit helpeth our infirmities; for we know not what to pray as we ought, &c h. Such were some of you, but ye are washed, but ye are sanctified, but ye are iustified, in the name of the Lord Iesus, and by the Spirit of our God i.

i 1 Cor. 6. 11.

Vnto you it is giuen for Christ, that not onely yee should beleeue in him, but also suffer for his sake k.

k Phil. 1. 2.

And this doe the Churches of God beleeue, and confesse l.

l Confes. Helv. 2. c. 9. Aug. ar. 18. Bohem. c. 4. Saxon. ar. 4.

11. Article.

Of the Iustification of Man.

We are accounted righteous before God, onely for 1 *the merit of our Lord, and Sauiour Iesus Christ* 2 *by faith, and* 3 *not for our owne workes, or deseruings.*

Wherefore that we are iustified by faith onely, is most wholesome doctrine, and very full of comfort, &c.

The Propositions.

1. Onely for the merit of our Lord and Sauiour Christ.
2. Onely by Faith.
3. Not for our owne workes, or deseruings.

} are accounted righteous before God.

1. Propoſition.

Onely for the merit of our Lord, and Sauiour Chriſt, we are accounted righteous before God.

The proofe from Gods Word.

BY Chriſt his bloud onely we are cleanſed.
He is the Lambe of God, which taketh away the ſinne of the world [a].

[a] Ioh. 1. 29.

We are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus [b].

[b] Rom. 3. 24.

Wee are bought with a price [c], euen with the precious bloud of Chriſt, the Lambe vndefiled and without ſpot [d], which cleanſeth vs from all ſinne [e].

[c] 1 Cor. 6. 20. [d] 1 Pet. 1. 19. [e] 1 Ioh. 1. 7.

By his onely righteouſneſſe we are iuſtified.
By the obedience of One, many be made righteous [f].

[f] Rom. 5. 19.

Chriſt is the end of the Law for righteouſneſſe vnto euery one that beleeueth [g]. He of God is made vnto vs wiſedome, and righteouſneſſe, and ſanctification, and redemption [h]: and we are made the righteouſneſſe of God in him [i]. And therfore from heauen we looke for the Sauiour, euen the Lord Ieſus Chriſt [k].

[g] Ibid. 10. 4. [h] 1 Cor. 1. 30. [i] 2 Cor. 5. 21. [k] Phil. 3. 21.

And this is the faith, and confeſſion of all Churches reformed [l].

[l] Confeſſ. 2. c. 15. Bohe. c. 6. Gal. ar. 17. Belg. ar. 22. Auguſt. ar. 4. Wittemb. ar. 5. Suevica. c. 3.

Errors, and aduerſaries vnto this truth.

This truth is neither beleeued, nor acknowledged
Of the Atheiſts, who are neither perſwaded of the life to come, nor vnderſtand the myſteries of mans ſaluation through the merits of Chriſt.

Nor of the Phariſes, and their followers, who think that by ciuill, & externall righteouſnes we are iuſtified before God [m].

[m] Matth. 5. 20.

Nor of *Matthew Hamant*, who held that man is iuſtified by Gods meere mercy, without reſpect vnto the merits of Chriſt [n].

[n] Holinſh. Chro. f. 1299.

Nor of *Galeotus Martius*, which was of opinion, that all nations, and persons whosoeuer liuing according to the rules of nature, should be saued, and inherit euerlasting happinesse [c].

[c] P. Iouius eleg. doct. vir. p. 97.

Nor of the Turkes, who thinke that so many as either go on pilgrimage vnto Mecha, or doe kisse the sepulchre of *Mahomet*, are iustified before God, and thereby doe obtaine remission of their sinnes [d].

[d] Lonic. Tur. hist. Com. 1. l. 2. par. 2 c. 14. 15. 18

Nor of the Family of Loue: who teach by the shedding of Christ his blood, is meant the spreading of the Spirit in our hearts [e].

[e] Display, in Allens confes.

Nor of the Papists whose doctrine is, that

1. Though Christ hath suffered for all men in generall; yet not onely each man must suffer for his owne part in particular [f]: but also that the workes of one man may satisfie for another [g].

[f] Test. Rhem. an Rom. 8. 17.
[g] Ibid. an. Col. 1. 24.

2. They teach next, that sinnes veniall are done away, and purged by prayer, Almes-deeds, by the worthy receiuing of the blessed Sacrament of the Altar; by taking of holy water; knocking vpon the breast with holy meditation, the Bishops blessing, and such like [h], by holy water, and such ceremonies [i], sacred ceremonies [k], as

[h] Vaux catech. c. 4.
[i] Test. Rhem. an. Ioh. 13. 10.
[k] Test. Rhem. an. marg. p. 258.

Confiteor tibido, conſperger, contenor, oro,
Signor, edo, dono, per hec venalia pono: that is:
I am confest vnto the Priest,
I knocke mine heart and breast with fist:
With holy water I am besprent,
And with condition all yrent:
I pray to God, and heauenly host,
I crosse my forehead at euery post:
I eate my Sauiour in the bread,
I deale my dole when I am dead.
And doing so, I know, I may
My veniall sinnes soone put away.

And sinnes mortall, not by the merits of Christ onely, but many wayes besides are clensed, thinke the said Papists, as by the merits of dead Saints, namely of S. *Mary* the Virgin:

Threnosa compassio dulcissima Dei Matris
Perducat nos ad gaudium summi Dei Patris.
The pittifull compassion of Gods best pleasing mother,
Bring vs to the ioyes of God the soueraigne Father.

l And of *Thomas Becket*,

Tu per Thomæ sanguinem, quem pro te impendit,
Fac nos Christe scandere, quo Thomas ascendit.
By the blood of *Thomas*, which he for thee expended,
Make vs Christ, to climbe vp, where *Thomas* ascended.

l Horæ B. Virg. S. Mar. secundum vsum Sarum.

By Agnos Dei, whereof they say:

Peccatum frangit, vt Christi sanguis, & angit.
It breaketh sinne, and doth good,
As well as Christ his precious blood m

m Cerem. lib. 1. tit. 7.

By reading certaine parcels of Scripture, according to their vulgars.

Per Euangelica dicta,
Deleantur nostra delicta n,
Through the sayings and words euangelicall,
Our sinnes blot out and vices all.

n Breuiar. secundum Sarum.

2. Proposition.

Only by Faith we are accounted righteous before God.

The proofe from Gods Word.

ONely beleeue o, all that beleeue in Christ, shall receiue remission of sinnes p: from all things, from which ye could not be iustified by the Law of *Moses*, by Christ euery one that beleeueth, is iustified q.

o Mark. 5. 36.
p Acts 10. 43.
q Acts 13. 39.

The Gospell is the power of God vnto saluation to euery one that beleeueth r.

r Rom. 1. 16.

To him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is counted for righteousnesse s. Christ is the end of the law for righteousnesse, to euery one that beleeueth t.

s Rom. 4. 5.
t Rom. 10. 4.

Know that a man is not iustified by the workes of the law, but

g Gal. 2. 16. but by the faith of Iesus Christ, &c.

God would iustifie the Gentiles through faith, &c.

h Gal. 3. 8, 9. They which be of faith, are blessed with faithfull *Abraham* h.

i Eph. 2. 8. By grace are ye saued, through faith, and that not of your selues i.

Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to be doung, that I might winne Christ, and might be found in him, not hauing mine owne righteousnesse, which is of the Law; but that which is through the faith of Christ, euen the righteousnesse which is of God through faith k.

k Phil. 3. 8, 9. l Confess. Helv. 2. c. 16. Basil. ar. 8. Bohe. c. 6, 7. Gal. ar. 10. Belg. ar. 22. Aug. ar. 4. Saxon. ar. 3. 8. Witt. ar. 4. Suev. cap. 3.

The Churches of Christ by their publike confessions giue testimony vnto this truth l.

The errors and aduersaries vnto this truth.

m Nat. 27. 24. n Acts 12. 1. o Acts 26. 26. p Iam. 2. 19. q Confess. Catec. cap. 1. Vaux. cate. c. 1. Test. Rhem. an. Rom. 4. 14. 1 Tim. 3. 13. r Concil. Trid. sess. 6. c. 9. Test. Rhem. an. Rom. 5. 1. s 2 Tim. 2. t Balm. myst. of iniquit. p. 53. u Acts 15. 1. x Eus. l. 3. c. 24. y Test. Rhem. an. Luk. 7. marg. Luke 10. 20, 28. Ioh. 3. 8. Iames 2. 25. z Russie Common-weale, c. 23.

Partakers of the profit, and sweetnesse of this doctrine are, not they which be altogether ignorant of this mystery.

Nor they who know the same, but apply it not to their owne soules, and consciences, but altogether despise the same, as did *Pilate*, in condemning Christ m; *Herod*, in killing *Iames* n; *Agrippa*, in not defending *Paul* o; the Iewes in persecuting the Apostles: and doe the Diuels p, and many vngodly persons, Tyrants, false Christians, and Apostates.

Nor they which teach not a sure confidence in Iesus Christ, but an historicall knowledge of him, as the Papists q.

Nor they which hold that all and euery man is to remaine doubtfull, whether he shall be saued or no; as doe the same Papists r.

Nor they which teach that man is iustified,

Either by workes without faith, as did the false apostles in *Asia* s, and doe the Turkes, and Anabaptists t;

Or by faith, and workes, as both the Pseudapostles at Ierusalem u, the Ebionites x, and the Papists y, with the Russians z.

Or neither by faith, nor workes, as they which continue both

both faith in Christ Iesus, and good workes too, hoping yet to be saued as the carnally secure worldlings.

Neither shall they be partakers of the sweetnesse of this truth which say, that for Christians to trust onely by Christ his passion, or by Faith onely to be saued, is a breach of the first commandement, as Vaux n, is the Doctrine of Diuels, as Frier Lawrence a Villanicentia o; and the doctrine of Simon Magus, as doe the Rhemists p.

Nor they finally which maintaine how the truly righteous apprehend not Christ by Faith, but haue him, & his righteousnes essentially, and inherent within them, which is an error of the Cathanists q, Papists r, Osiandrians s, and Family of Loue t.

n Catech. c. 3.
o De formam. S. concion. 1. p. c. 11.
p Test. Rhem. an Acts 8. 18.
q Isidor. etim. l. 8. c. de hæ.
r Sess. 6. c. 5. 7.
s Calvin. contra Osiand. epist. 161. 303. Theod. Beza epist. 1.
t Display in Allens confess.

3. Proposition.

We are accounted righteous before God, not for our own works, or deservings.

The proofe from Gods Word.

Besides what hath bin said, that workes haue no place, nor portion in the matter of our iustification, it is euident in the holy Scripture, where we finde, that

All men be sinners, and destitute of the glory of God. And therefore that no man can be iustified by his owne workes u.

Eternall life commeth vnto vs, not by desert; but partly of promisse x, partly of gift y.

The iust shall liue by faith; and the Law is not of Faith z.

Moreouer, as the godly in old time were; so Christians in these daies, are, and shall be iustified. But the godly were iustified, not for any good works or worthinesse of their owne; so iustified was Abraham a; the Iewes b, the Samaritans c; Paul d, the Eunuch e, the Iaylor f, and the Ephesians g.

All Churches reformed with a sweet consent applaude and confesse this doctrine h.

u Psal. 14. 2, 3. Psalme 53. 2. and 41. 4. Rom. 3. 12.
x Acts 2. 30. Acts 3. 25. Acts 13. 32.
y 2 Tim. 1. 1. Iohn 17. 2. Rom. 6. 23. 1 Iohn 5. 11. Reu. 2. 10.
z Gal. 3. 11, 12. a Rom. 4. 1, 2. Gal. 3. 6. Heb. 11. 17.
b Acts 2. 44, &c.
c Acts 8. 15. d 1 Tim. 1. 14, 16. Acts 22. 16. Phil. 3. 6, 9. e Acts 8 36. Acts 16. 31, &c. g Eph. 3. 4, 5, &c. h Confess. Helv. 1. 4. 16. Bas. ar. 8. Boh. c. 7. Gal. ar. 12. Belg. ar. 24. Aug. ar. 6. 26.

The

The Errors, and aduersaries vnto this truth.

Aduersaries hereunto are,

The Phariſes, who thought men were iuſtified by exter-
a Mat. 5. 21, &c. nall righteouſneſſe, morall [a], and ceremoniall [b].
b Matth. 15. 2.
c 2 Tim. 1. The falſe apoſtles in Aſia [c], and at Ieruſalem [d].
d Gab. Biel, l. 2. diſt. 27. q. 1. The Phariſaicall Papiſts, who againſt the iuſtification by faith alone, doe hold a iuſtification by merits, and that of Congruity, dignitie, and condignity.

The ſaid Papiſts teach beſides, that life eternall is due vnto
f Concil. Trid. ſeſſ. 6. Cant. 32. vs of debt, becauſe we deſerue it by our good workes [f].
g Petrus à Soto aſſer. cath. de bonis oper. They teach finally, that by good workes our ſinnes are purged [g].

12. Article.

Of good workes.

Albeit that workes, which are the fruits of Faith, and follow after iuſtification, cannot put away our ſinnes, and endure the ſeuerite of Gods iudgement: 1 yet are they pleaſing, and acceptable to God, in Chriſt, 2 and doe ſpring out neceſſarily of a true, and liuely Faith, inſomuch that by them, a liuely Faith 3 may bee as euidently knowne, as a tree diſcerned by the fruit.

The Propoſitions.

1. Good workes doe pleaſe God.
2. No worke is good, except it ſpring from Faith.
3. Good workes are the outward lignes of the inward Beleefe.

1. Propoſition.

Good

Good workes doe pleaſe God.

The proofe from Gods Word.

THough God accepteth not man for his workes, but for his deare Sonnes ſake: yet that good workes, after man his iuſtification to pleaſe God, is a cleare truth euery where to be read in the holy Scripture. For,

God hath commanded them to be done [a], and requireth righteouſneſſe, not onely outward of the body [b], but alſo inward of the minde [c], and hath appointed for the vertuous and godly, rewards both in this life [d], and in the world to come [e], and to the wicked, puniſhments, ſpirituall *f*, corporall [g], and of body and ſoule eternall in the pit of hell [h].

And this is beleeued and acknowledged by the Churches [i].

a Matth 5. 16. Ioh. 15. 12. Phil. 2. 14, &c. 1 Theſſ. 4. 3, &c 2 Tim. 2. 19.
b Iam. 2.
c Mat. 5. 22, 28.
d Acts 24. 16.
d Matth 5. 5.

Marke 10. 29, 30. f Tim. 4. 8. e Math. 7. 21. and 10. 32. Luke 14. 13, 14. Rom. 2. 10. f Eſa. 59. 1, 2. Iohn 9. 31. 1 Iohn 3. 21. g Deut. 28. 15, &c. Ier. 5. 25. Rom. 13. 2. h Matth. 10. 33. Matth. 25. 41, &c. 1 Cor. 6. 9, 10. Heb. 12. 14. &c. 25. Reu. 21. 8. i Confeſ. Helv. 2. c. 16. Baſil. ar. 8. Bohem. c. 7. Gal. ar. 7. Belg. ar. 24. Auguſt. ar. 6. & 26. Saxon. ar. 3. 5, 6. Wittemb. c. 7. Suevica, c. 4.

The errors and aduerſaries vnto this truth.

This truth is oppugned by aduerſaries of diuers kinds. For

Some hold, that ſeeing man is iuſtified by Faith, he may liue as he liſteth; as the Libertines.

Some thinke, that to attend vpon vertue, and to practiſe good workes, is a yoke too heauy, and intolerable; as the Simonians [k].

Some vtterly caſt off all grace, vertue, and godlineſſe, as did the Baſilidians [l], the Actians [m], the Circumcellians [n], and doe the Machiuilians, and Atheiſts. Some permit, though not all manner, yet ſome ſinnes: ſo allowed was both whoredome, and vncleane pollutions, by the Carpocratians [o], and Valentinians [p], and is of the Ieſuites [q], and Papiſts [r], and periury in the time of perſecution, by the Baſilidians [s], Helcheſaits [t], Priſcillianiſts [u], Henricians [x], and Family of Loue [y]; and violating of promiſe, yea and othes made vnto Heretikes [z], as they call them, by the Papiſts.

k Iren. Theo.
l Iren. l. 1. c. 23.
m Epiph. l. 3.
n Aug. cont. Per. l. 1. c. 24.
o Cl. Alex. ſtr. l. 3. Epiphan.
p Theodor.
q Spar. diſc. p. 13.
r Conſtit. Othonis de concub. Cler. remouendis.
s Phila. Iren.
t Euſ. l. 6. c. 38.
u Auguſt.
x D. Bernard.

ſup. Cant. ſer. 65. y Diſplay, H. 5. b. z Concil. Conſt. ſeſſ. 19. & Cochlæus hiſt. Huſſi. l. 2. p. 75.

Some (as the Turkish priests called Sciti, and Cagi) take it to be no sinne, but a work meritorious, by lyes, swearing, yea forswearing, to damnifie Christians what they can [p]. Much like vnto these are the æquiuocating Iesuites, in deluding, and deceiuing Protestant Princes, and their Officers, by their doubtfull speeches; euen when they are swome to answer plainely, and truely by their lawfull Magistrates.

[p] Pol. of the Turk. Emp. c. 24.

Some suppose that God is pleased with lip-seruice onely and outward righteousnesse; as the hypocriticall Pharises, or Pharisaicall hypocrites [q].

[q] Matth. 7. 23.

6. Proposition.

No worke is good, except it spring from faith.

The proofe from Gods Word.

ALL which man doth, is not pleasing vnto God, but that only which proceedeth from a true faith in Iesus Christ: so saith God in his Word.

[a] Rom. 8. 8. [a] They that are in the flesh, cannot please God.

[b] Gal. 5. 6. In Iesus Christ neither Circumcision anaileth any thing, neither vncircumcision, but faith which worketh by loue [b].

[c] Tit. 1. 15. Vnto the pure all things are pure, but vnto them that are defiled and vnbeleeuing, is nothing pure [c].

[d] Heb. 11. 6. Without faith it is impossible to please God [d].

[e] Matth. 6. 12. [f] Luke 17. 10. [g] Rom. 7. 14. [h] Rom. 8. 23. [i] Gal. 5. 17. [k] Confess. Helv. 1. cap. 16. Basil. ar. 8. Bohem. c. 7. Gal. ar. 22. Belg. ar. 24. August. ar. 26. Saxon. ar. 3. 9. 6. Wittemb. c. 7. Suev. c. 4. And although the works of the Beleeuing do please God: yet are they not so perfect, that they can satisfie the Law of God. Therefore euen of the regenerate, and iustified, saith our Sauiour Christ; Pray, forgiue vs our debts [e]; say, We are vnprofitable seruants [f]: and S. *Paul*,

We know that the law is spirituall: but I am carnall, &c. [g].

We, which haue the first fruits of the spirit, euen we doe sigh in our selues, &c. and haue infirmities [h].

Ye cannot doe the same thing that ye would [i].

Which is the faith, and confession of the Churches [k].

Errors, and aduersaries of this truth.

Therefore we mislike, and condemne the opinions of the Valentinians, and Papists.

The Valentinians say, that Spirituall men doe please God (which are themselues only,) not by Faith, but onely by their knowledge of diuine mysteries; and naturall men doe please him by their bodily labour, and vpright dealing [a]. a Iren. l. 1. c. 1.

The said Valentinians fained three sorts, or degrees of men, the first Spirituall, who through bare knowledge; the next Naturall, who by labour, and true dealing shall be saued; the third they call Materiall, men vtterly vncapable of diuine knowledge, and religious speculations, who must perish both in soule and body [b]. b Epiph.

The Papists teach, that

They onely are not good works, which God commandeth, but they also which be either voluntarily done of our selues, or enioyned vs by Priests [c]. c Tapp. p. 188.

They are good workes, and acceptable before God, which are done without faith [d]. d Andrad. de fide, lib. 3.

Workes of themselues, without respect vnto Christ, please God [e]. e Tapp. p. 189.

Men perfectly may keepe the Lawes of God [f], in which error also be the Anabaptists [g], and Family of Loue [h]. f Tapp. ibid. g Bulling. cont. Anabap. l. 4. c. 3. h Display. l. 6. 2.

3. Proposition.

Good workes are the outward signes of the inward Beleefe.

The proofe from Gods Word.

MAny are the reasons, why good workes are to be done, in part cited afore, *pag.* 49. yet not the least cause is, that men may be knowne what they are. For the Scripture saith, and sheweth, that thereby are knowne, the good trees from the bad [i], the wheat from the chaffe [k], the true disciples from i Matth. 7. 16. k Matth. 3. 12.

the false [c], the sonnes of God, from the children of Satan [d], the regenerate, from the vnbeleeuers [e].

Hereunto the Saints, and Churches doe subscribe [f].

c Iohn 1 3 35. d Luke 6. 16. Eph. 1. 1. 1 Iohn 3. 10.

e Iam. 2. 18. 1 Pet. 1, 17. Eph. 4. 17. f Confess. Helv. 2. c. 16. Basil. ar. 8. Bohem. c. 7. Gal. ar. 22. Belg. ar. 2. Saxon. ar. 3. Wittemb. c. 7. Suevica. c. 4.

Errors and aduersaries vnto this truth.

The faithfull shew their workes, yet neither to haue them seene of men, as did the hypocriticall Pharises [g], nor thereby to merit heauen, as doe the Pharisaicall Papists, whose doctrine is, that

g Mat. 6. & 7.

Good workes are meritorious [h].

Good workes (as Contrition, Confession, and Satisfaction done in penance) not onely doe merit, but are besides a Sacrament for to attaine reconciliation with God, and forgiuenesse of sinnes [i].

h Test. Rhem. an. Rom. 2. 6. 1 Cor. 3, 8. 2 Cor. 5. 10. Heb. 6. 10. Iam. 2. 3.

i Concil. Trid. sess. 4. c. 3.

Life eternall is due vnto good workes by the iustice of God [k].

k Concil. Trid. sess. 6. can. 32.

13. Article.

Of Workes before Iustification.

Workes done before the grace of Christ, and the inspiration of his Spirit [1], are not pleasant to God, for asmuch as they spring not of Faith in Iesus Christ [2], neither doe they make men meet to receiue grace, or (as the Schoole Authors say) deserue grace of congruity: yea rather [3] for that they are not done as God hath willed, and commanded them to be done, we doubt not but they haue the nature of sinne.

The Proposition.

1. Workes done before iustification please not God.

2. Workes

2. Workes done before iuſtification, deſerue not grace of congruity.

3. Workes done before iuſtification, haue the nature of ſinne.

1. Propoſition.

Workes done before iuſtification, pleaſe not God.

The proofe from Gods Word.

BEfore men doe pleaſe God [a], nothing that they doe, can pleaſe him. But men pleaſe not God, being not renued and iuſtified by the Spirit. For before men be regenerate, they are not grapes, but thornes; not figs, but thiſtles; not good, but euill trees [b]; not liuely, but dead boughs [c]; not engraffed, but wild Oliues [d], not friends, but enemies [e], not the ſons of God, but the children of wrath [f], which bring forth no good fruit. As the Churches alſo acknowledge [g].

a Matth. 7. 16.

b Matth. 12. 33. Luk. 6. 43.

c Ioha 15. 4.

d Rom. 11. 17, 23.

e Rom. 5. 10.

f Eph. 2. 3.

g Confeſſ. Helv. 2. cap. 15. Aug. ar. 20.

The Errors, and aduerſaries vnto this truth.

Hereby the vanity of them is perceiued, which thinke, before mans iuſtification, his deeds doe pleaſe God, ſuch are the Papiſts, and were the Baſilidians.

The Papiſts teach, that,

Workes done without faith, doe pleaſe God [a].

Good workes, not in reſpect of Chriſt onely, but in themſelues conſidered, pleaſe God [b].

a Andrad. de Fide, lib. 3.

b Tapp. p. 189.

The Baſilidians placed the doores of ciuill, and philoſophicall righteouſneſſe, performed without faith in Chriſt, in the very heauens [c].

c Clem. Alex. ſtrom. lib. 2.

2. Propoſition.

Workes done before Iuſtification, deſerue not grace of congruity.

The vnregenerate, not yet iuſtified, haue nothing in them to mooue God to be gracious vnto them; and being, as they are, old [a], not new creatures; enemies [b], not fauourers of godlines; The children of wrath [c], not of God; ſinners [d], not vertuouſly bent; Infidels [e], and not beleeuers; of congruity deſerue no grace at Gods hands: which is the faith too, and confeſſion of other Churches [f].

a Eph.4.22. b Rom.8 10. c Eph.2.2. d Rom.5.8. e Tit.1.15. f Confeſſ. Helv. 2.c.16. Bohem. c.7. Belg. ar.23. Aug.ar.4.20. Saxon.ar.3. & 8. Witt.ar.5.

Errors, and aduerſaries vnto this truth.

This ouerthroweth the Popiſh aſſertions, concerning merits of congruity [a]; and that by good workes man is iuſtified before God, and made heire of eternall life [b].

As euill workes deſerue hell fire: ſo eternall happineſſe is deſerued by good workes [c].

a Teſt. Rhem. an. Act. 10.1. b Concil. Trid. ſeſſ.6.c.10. c Andrad. de Fide, lib.6.

3. Propoſition.

Workes done before iuſtification, haue the nature of ſinne.

The proofe from Gods Word.

WHatſoeuer men doe, not yet iuſtified before God, it is ſinne: for of ſuch perſons, the beſt workes which they doe, euen their Faſting [a], praying [b], Almes-deeds [c], ſacrificing vnto God [d], prophecying, and working of miracles, euen in the name of Chriſt [e], yea all their actions whatſoeuer [f], are abominable before God [g].

a Wherefore haue we faſted, and thou ſeeſt it not? we haue puniſhed our ſelues, and thou regardeſt it not, Eſay.58.3. Did you faſt vnto me? Zach 5.7. They haue their reward, Matth.6.16. b He that turneth away his eare from hearing the Law, euen his prayer ſhall be abominable, Prou.28.9. c When thou prayeſt, be not as the hypocrites, &c. they haue their reward, Matth.6.5. Take heed that yee giue not your almes before men, &c. they haue their reward, Matth.6.1,2. d Will I eate the fleſh of Bulls? or drinke the bloud of Goats? Pſal.50.13. Bring me no more oblations in vaine: incenſe is an abomination vnto me, &c. Eſa.1.13. He that killeth a bullocke, is as if he ſlew a man, he that ſacrificeth a ſheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered ſwines bloud: he that remembreth incenſe, as if he bleſſed an Idoll, Eſay 66.3. e Lord, Lord, haue we not by thy name prophecyed? and by thy name caſt out deuils? and by thy name done many great workes? Then will I profeſſe to them, I neuer knew you: depart from me, ye that worke iniquity, Mat.7.22,23. f Whatſoeuer is not of faith, is ſinne, Rom.14.23. Vnto them that are defiled, and vnbeleeuing, is nothing pure, but euen their minds and conſciences are defiled, Tit.1.15. Without faith it is impoſſible to pleaſe God, Heb.11.6. g Confeſſ.Helv.2.c.15,16. Bohe.c.7. Belg.ar.23. Auguſt.ar.4.20. Saxon.ar.3.& 8. Wittemb.ar.5.

The aduersaries vnto this truth.

Erred therefore hath the Councell of Trent, in pronouncing them accurſed, which hold that all works of man whatſoeuer done before his iuſtification, are ſinne [a].

a Concil. Trid. ſeſſ. 6, can. 8.

14. Article.

Of workes of Supererogation.

Voluntary workes beſides, ouer and aboue Gods Commandements, which they call workes of Supererogation, cannot be taught without arrogancy, and impiety. For by them men doe declare that they doe not onely render vnto God aſmuch as they are bound to doe, but that they doe more for his ſake then of bounden duty is required: whereas Chriſt ſaith plainely, When yee haue done all that are commanded to you, ſay, We be vnprofitable ſeruants.

The Propoſitions.

1. Workes of Supererogation cannot be taught without arrogancy, and impietie.

2. Workes of Supererogation, are the ſubuerſion of godlineſſe, and true Religion.

1. Propoſition.

Workes of Supererogation cannot be taught, without arrogancy and impietie.

The

The proofe from Gods Word.

WOrkes of Supererogation (which are voluntary works, beſides, ouer and aboue the commandements of God) are often condemned in the holy Scriptures, where wee are commanded to walke, not after the lawes of men, but according to the Statutes of God [a]; and to heare, not what man ſpeaketh, but what Chriſt doth ſay [b]: and he, teaching the duty of Chriſtians, ſetteth before them as their rule, and direction, the Law and Word of God [c], and more then that, he doth neither vrge, nor require.

a Ioſh.7.1. Ezek.20.19.
b Marke 9.7.
c Matth. 5.19.

And againſt mans Iniunctions,

They worſhip mee in vaine (ſaith he) who for doctrine teach the commandements of men [d].

d Marke 7.7.

Teach them to obſerue all things whatſoeuer I haue commanded you [e].

e Matth.28. 20.

My ſheepe heare my voyce, and know not the voyce of ſtrangers [f].

f Iohn 20.25.

Which doctrine, ordinances, and workes whatſoeuer (beſides ouer and aboue that which God hath reuealed, and impoſed) is called of the Apoſtle, ſometimes ordinances of the world [g], voluntary religion [h], ſometime the doctrine of Diuels [i], and curſed [k]: And the ſame is condemned in all Churches reformed after the Word of God [l].

g Col.2.20.
h Ibid. 3.
i 1 Tim.4.1.
k Gal.1.8.
l Confeſſ. Helv. 2.c.16. Aug. ar. 20. Baſil. ar.10. Gal.ar.24.Belg. ar. 12. Sax. ar. 3. 17.

The errors and aduerſaries vnto this truth.

Therefore both arrogant, and vngodly bee the Papiſts, which teach, and ſpeake in the commendation of ſuch works, and namely, Petrus à Soto [a], the Rhemiſts [b]; yea and the Councell of Trent [c].

a In his Aſſer. catholic.fidei.
b Annot. marg. Luke 10.35. 1 Cor.9.23. 2 Cor.8.14.
c Concil. Trid. ſeſſ. 6.c.10.

2. Propoſition.

Workes of Supererogation are the ſubuerſion of godlineſſe, and true Religion.

The

The proofe from Gods Word.

WHere the works of Supererogation are taught, and in regard, the Law of God there is broken, against the will of Christ [a], that mens traditions may be obserued [b].

a Matth. 5. 19.
b Marke 7. 7.

The holy Scripture must be contemned, as not sufficient enough to bring men vnto the knowledge of saluation, which Saint *Paul* saith, is able to instruct in righteousnesse, that the man of God may bee absolute, being made perfect vnto all good workes [c].

c 2 Tim. 3. 16, 17.

God, who is onely wise [d], is made vnwise, in not prescribing so necessary workes.

d 1 Tim. 1. 17.

Faith, and other spirituall, and most speciall vertues are brought into obliuion.

Perfection is imputed not vnto Faith in Iesus Christ, but vnto workes: and which is most detestable, vnto the workes too, not commanded, but forbidden of God, ordained by men.

The Law of God is thought to be throughly satisfied; and moe duties performed then man needed to haue done. The same thinke our brethren of these workes [e].

e Confess. Helv. 2, &c. as in the former prop.

The aduersaries vnto this truth.

Contrariwise the Papists of Supererogatory workes: they doe merit (say they) remission of sinnes, and that not for the doers of them onely, but for others besides *f*.

f Test. Rhem. an. 2. Cor. 8. 14.

They are tokens of the forgiuenesse of sinnes, so well as Baptisme; yea deliuer from the wrath of God, so well as Christ [g].

g Confess. Aug. ar. 20.

Are greater, and more holy, then are the workes commanded in the Decalogue, or Law Morall [h].

h Pet. à Soto assert. Cath. de Lege.

And so preferring their owne works, and inuentions before God his Law, Sacraments, and the blood of Christ, both ought this doctrine of workes Supererogatory to be counted the doctrine of Diuels, and the maintainers thereof taken for the subuerters of godlinesse, and true Religion.

15. Article.

Of Christ alone without sinne.

Christ in the truth of our nature made like vnto vs in all things, sin onely except [1], *from which he was clearely voide, both in his life, and spirit. He came to be the Lambe without spot, who by sacrifice of himselfe once made, should take away the sinnes of the world: and sinne as S. Iohn saith, was not in him. But* [2] *all we the rest, although baptized, and borne againe in Christ, yet offend in many things, and if we say, we haue no sinne, we deceiue our selues, and the truth is not in vs.*

The Propositions.

1. Christ is truely, and perfectly righteous.
2. All men besides Christ, though regenerate, be sinners.

1. Proposition.

Christ is truely, and perfectly righteous.

The proofe from Gods Word.

THat Christ was pure from sinne, it is abundantly to bee seene in the holy Scriptures. For

He was both conceiued [a], and borne without sinne [b].

He appeared to loose [c], but not to fulfill the workes of Satan.

He liued, and was tempted, yet without sinne [d], and did no sinne [e], knew no sinne [f], nor had any sinne in him [g].

He dyed a guiltlesse and iust man, euen by the testimony of

Paul,

a Matth. 1. 20.
b Luke 1. 36.
c 1 Iohn 3. 8.
d Heb. 4. 15.
e 1 Pet. 2. 22.
f 2 Cor. 5. 21.
g 1 Iohn 3. 5.

Paul[h], *Peter*[i], *Stephen*[k], yea of his aduersaries, and Iudge *Pilate*[l].

As ours, such are the confessions of the purer Churches[m].

The Errors, and aduersaries vnto this truth.

Cursed therfore before God are the Iewes, which said that Christ was a violator of the Sabbath[a].

That hee taught, being not lawfully authorized thereunto[b].

That he forbade tribute to be giuen vnto *Cæsar*[c].

That he was the destroyer of the Law[d].

That he ouerthrew all religion, and moued the Commons vnto rebellion[e].

In this state with the Iewes, are

The Marcionites, which said that he dissolued the Law, the Prophets, and all the workes of God[f].

The Saturnians, which blazed that his comming into the world was, to ouerthrow the God of the Angels[g].

Our new Heretikes, *viz. Matthew Hamon* in England, which diuulged that Christ was a sinnefull man, and abominable Idol[h], and *Leonardus Vairus*, among the Papists, which hath written that Christ was *Veneficus*, a common poisoner of men, and women[i].

h Rom 5.6, &c.
i Acts 2.4.
k Matth 17.24.
John 10.4,5.
l Confess. Helv. ar. 11. & 3. c. 11. Bohem. c. 4. Gal. ar. 14.
m Belg. ar. 18.
a Matth. 12. 10. Luke 13. 14. Iohn 5. 16.
b Matth. 21. 23.
c Luke 2. 2.
d Matth 5. 27.
e Luke 23. 5.
f Iren. l. 1. c. 29.
g Theodoret.
h Holinsh. chro. fol. 1299.
i Leon. Vairus de Fasc. l. 2. c. 21. circa finem.

2. Proposition.

All men besides Christ, though regenerate, be sinners.

The proofe from Gods Word.

ALL men either be regenerate, or vnregenerate: the vnregenerate be all sinners, vnrighteous, and in sinne whatsoeuer they doe[k].

The regenerate also be not without their sinnes, both originall[m], and actuall[n].

Besides, there is no man iust in the earth, that doth good and sinneth not, saith the Preacher[o]. Yee cannot doe the same

k Proued p. 5.
l Proued p. 34.
m Proued p. 39. 40.
n Proued p. 50.
o Eccles. 7. 21.

things that ye would [a]: Christ Iesus came into the world to saue sinners, of whom I am chiefe, saith S. *Paul* [b].

In many things we sinne all: is S. *Iames* saying [c], and S. *John*, *If we say we haue no sinne, we deceiue our selues, and the Truth is not in vs* [d].

Pray therefore, *Forgiue vs our debts* [e].

A truth beleeued and confessed by all Churches, expressedly by some [f].

The Errors, and aduersaries vnto this truth.

Many aduersaries hath this truth had, and hath: as the Papists, the Manichies, the Catharans, the Donatists, the Pelagians, Family of Loue, Marcionites, Adamites, and Carpocratians. For

The Papists say, that the blessed Virgin was pure from all sinne, both Originall [g], and actuall. For (these are their owne words.)

Our Lady neuer sinned [h].

Our Lady sinned not so much as veniall in all her life: she exactly fulfilled the whole Law, that is, was without sinne.

Also of S. *Francis* they write, that for vertue, and godlinesse he was like vnto Christ: and hath fulfilled euery iot of the Law [k].

The Manichies [l], and Catharans [m], thought, they could not sinne so much as in thought.

The Donatists dreamed how they were so perfect, as they could iustifie other men [n].

Some were of opinion, as the Pelagians [o], and Family of Loue [p], how they were so free from sinne, as they needed not to say, Forgiue vs our trespasses. Which Family also teacheth, how there be men liuing as good, and as holy, as euer Christ was. An error of *Christopher Vitels* [q], a chiefe Elder in the said Family: and that

He which is a Familist, is either as perfect as Christ, or else a very Diuell.

Some deemed themselues as pure as *Paul*, *Peter*, or any men,

a Gal.4.17.
b 1 Tim.1.15.
c Iam.3.2.
d Ioh.1.8.
e Matth.6.12.
f Confess. Aug. ar.20. Sax. ar.2.
g Conc. Trid. sess. decr. de pec. Orig.
h Test. Rhem. an. Col.1.24. an. Mark. 3.33.
k Stapl. antid. euang. in Mat. 22.50.p.118.
l Sicut Adæ Dei non parenti, omnis creatura rebellis extitit: sic. B. Francisco omnia præcepta Dei impleenti creatura omnis mansuetata est: omnia Deus subiecit sub pedibus eius. Alcar. Fran. lib.1.
m Hier. in pro. Dial. contra Pelag.
n Cyp. l.4 ep.2.
o August. lib.2. cont. Petil. c.14.
p Concil. Medi. cap.8.
q Dis. H. 6. b.
r Anf. to the Fam. lib. L.3.
s Disp. B. 6. b.

men, as the Marcionites [t]: yea, as *Adam*, and *Euah* before their fall, as the Adamites [u], yea as Iesus Christ himselfe, as the Carpocratians [x].

[t] Iren. l. c. 9.
[u] Epiphan.
[x] Iren. lib. 1. cap. 24.

16. Article.

Of sinne after Baptisme.

1 *Not euery deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and vnpardonable. Wherefore the grant of repentance is not to be denyed to such as fall into sinne after Baptisme. After we haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (we may) rise againe, and amend our liues, and therefore they are to be condemned, which say they, can no more sinne, as long as they liue here, or any place of forgiuenesse to such as truly repent.*

The Propositions.

1. Euery sinne committed after Baptisme, is not the sinne against the holy Ghost.

2. The very regenerate may depart from grace giuen, and fall into sinne, and yet rise againe, vnto newnesse of life.

3. No men vtterly are to be cast off, as reprobates, which vnfainedly repent.

1. Proposition.

Euery sinne committed after Baptisme, is not the sinne against the holy Ghost.

The proofe from Gods Word.

THough euery sinne in it selfe considered, deserueth damnation: yet is there a sinne which shall be punished with

many and a sinne, which shall be punished with few stripes [a], a sinne vnto death, and a sinne vnto the death [b], a sin against the Father, and the Sonne, which shall be forgiuen; and a sinne against the holy Ghost, which neuer shall be forgiuen [c].

So in their extant confessions witnesse the Churches in Bohem [d], Saxony [e], Heluetia [f].

a Luke 12.40.
b 1 Iohn 5.16.
c Matth.12.31. Marke 3.29. Luke 12.10.
d Confess.Bohe. c.4.
e Confess.ar.10.
f Confess.Sax. Helv.2.c.8.

Errors, and aduersaries vnto this truth.

Diuersly hath this doctrine bin oppugned. For

Some haue thought all sinnes to be like, and equall, as the Stoikes, Pelagians [h], and Iouinians [i].

Some haue taught, as Manes the Heretike [k], how none of the godly Fathers, and others from the beginning of the world, till the 15. yeere of Tiberius the Emperour (though earnestly they did repent) were saued; but were all punished alike with vtter confusion.

Some giue out that such persons be vtterly out of Gods fauour, and condemned, which depart out of this world, either afore they are baptized, as the Papists do [l], or afore they come vnto yeeres of discretion, as Hieracites did [m].

h Conc.Mileuit.
i D.Hieron. aduers.Iovin.
k Epiphan.
l Spec.peregrin.quest.dec. 1.c.3.q.5.Position. Ingolstad. de Purgat.
m Epiphan.

2. Proposition.

The very regenerate may depart from grace giuen, and fall into sinne, and yet rise againe to newnes of life.

The proofe from Gods Word.

THat the regenerate may fall into sinne, and yet rise againe, it is a doctrine grounded vpon the Scriptures. For in them we euidently may see, that fall they may, partly by the admonitions of our Sauiour vnto the man healed of the Palsie [a], and vnto the adulteresse [b], of S. *Paul* vnto the *Ephesians* [c], *Colossians* [d], *Hebrewes* [e], and *Timothy* [f], & of S. *Peter* vnto all the godly [g], and partly by the examples of *Dauid* [h], *Salomon* [i], *Peter* [k], who egregiously, and very offensively did fall, and that they

a Iohn 5.14.
b Iohn 8.11.
c Eph.21.22.
d Colosse.3.8.
e Heb.3,12.
f 1 Tim.4.3. 2 Tim.1.19.
g 1 Pet.2.10. and 5,8. 2 Pet.3.27.
h 2 Sam.11.4.
i 1 Kings 11.4.
k Matth.26.70, 72,74.

doe

doe fall, it is most euident by the fift petition of the Lords Prayer, were nothing else to prooue the same: but see afore 9. art. Prop. 3. art. 12. Prop. 2. art. 15. Prop. 2.

Next, that being falne, they may rise againe, and be saued, it is apparent, both by the exhortations of the Angell vnto the Churches of Ephesus, Pergamus, and Thyatira [l], and by the examples of *Peter*, who denyed [m], and yet afterward confessed his Master Christ [n], and of all the Disciples, who fled [o], and yet returned.

This both granted is, and published for truth by the Churches [p].

l Reuel. 2.
m Luke 22. 55.
n Acts 2. 23, &c. and 3. 13. and 4. 10, &c.
o Matth. 26. 56.
p Confes. Helv. 2. c. 7. Bohem. c. 58. Saxon. ar. 10, 11. Witt. ar. 23. Suev. ar. 15.

The aduersaries vnto this truth.

Vnto this truth, subscribe will not

Either the Catharans [a], Nouatians [b], Iouinians [c], which thinke Gods people be regenerate into a pure, and Angelicall state, so that neither they be, nor can be defiled with any contagion of sinne.

a Mag. eccles. hist. cen. 2. c. 5.
b Euse. l. 5. c. 43.
c Magd. eccles. hist. cent. 4. c. 5.

Either the Libertines, whose opinions were, that

Whosoeuer hath Gods Spirit in him, cannot sinne.

Dauid sinned not after he had receiued the holy Ghost [d].

d Wilkinson against the Family of Loue, ar. 14.

Regeneration is the restoring of the estate wherein *Adam* was placed afore his fall [e].

e Calv. contra Libert. fol. 2. 17.

Or the Papists, who are of minde that

The workes of men iustified are perfect in this life [f].

f Trapp p. 189.

No man which is falne into sinne, can rise againe, and be saued, without their Sacrament of Penance [g].

g Concil. Trid. sess. 6. can. 26.

S. *Francis* attained vnto the perfection of holinesse, and could not sinne at all [h].

h Vis ad apicem venire perfectionis? Vitam cum moribus attende B. Francisci.

3. Proposition.

No men vtterly are to be cast off as reprobates, which vnfainedly repent.

Such as doe fall from grace, and yet returne againe vnto the

the Lord by true repentance, are to be receiued as members of Gods Church: and this by the Scripture is verified. For there we reade, that

a Matth. 11.28. 1 Tim.2. 4. God would haue all men saued [a].

God is alwayes ready to receiue the patient into fauour.

b Luke 5.7. For there is ioy in heauen for the sinner that conuerteth [b].

c Luke 19. 41, 42, &c. Christ is grieued when sinners will not repent [c].

He shall saue a soule from death, and hide a multitude of sinnes, which conuerteth a sinner from going astray out of his

d Iam. 5. 20. way [d].

The Lord would haue no man to perish, but all men to

e 2 Pet.3.9. come to repentance [e].

If we acknowledge our sins, he is faithfull and iust to for-

f 1 Ioh.1.9. giue vs our sins, and to cleanse vs from all vnrighteousnesse [f].

He exhorteth his erring people to repent, and doe their

g Reu.2.5,16. first workes [g]: neither refuseth he the sinner that repenteth, as

h Luke 15.20. appeareth in the example of the Prodigall sonne [h], and of the

i Matth. 18. 26, &c. debter [i].

God then being so gracious and mercifull, man after his ensample is both by all good meanes to prouoke sinners vnto repentance, and they testifying the same, to receiue them into fauour.

So did Saint *Paul* will the Galatians. Brethren (saith he) if a man be falne by occasion into any fault, yee which are spirituall, restore such one with the spirit of meekenesse, consi-

k Gal.6.1. dering thy selfe, lest thou also be tempted [k].

So did he enioyne the Corinthians, when he said,

If any hath caused sorrow, the same hath not made me sorry, but partly (lest I should more charge him) you all. It is

l 2 Cor.2.5,6, 7. sufficient vnto the same man, that he was rebuked of many. So that now contrariwise yee ought rather to forgiue, and

m Phil.v.12. comfort (him) lest the same should be swallowed vp with

n Confess.Helv. 2.c.14. Bohem. c.5 August. ar. 11 Saxon.ar.3. Wittem. ar. 12. ouermuch heauinesse [l].

When also he said, Receiue him (meaning *One sinner* [m].)

And so teach the Churches [n].

Error,

Errors and aduersaries vnto this truth.

Aduersaries vnto this truth are they:

First, which leaue nothing but the vnappeaseable wrath of God to such as doe sinne after Baptisme, as did both in old time the Montanists [a], and Nouatians [b], and of late yeeres *Melchior Hoffman*, the Arch-heretike of his dayes [c], and the Anabaptists in Germany [d], and the Barrowists among our selues in England [e].

Next, who say that being once regenerate, sinne is cut away, as with a Rasor, so that the godly cannot sinne, and therefore neede no repentance: so did the Messalians *f*, and doe the Family of Loue [g].

Lastly, the desperate, whose sinnes being either infinite, or abominable, they thinke how God neither can, nor will forgiue them: such in times past were *Cain* [h], and *Iudas* [i], in our fathers *Franciscus Spira* [k], and one Doctor *Kraus* [l], and in our dayes, *Bolton*; euen he that first hatched that fact in England, which afterward was tearmed Brownisme [m].

a D Hieron. adv. Marc.
b Cypr. epist. 4. ad Antoniam.
c Bulling. contr. Anab. l. 2. c. 13.
d Calv. Instit.
e Giffords repel.
f Magd. eccles. hist. cen. 4. c. 5.
g H N. spirit. land. c. 33. sect. 3. c. 34. sect. 11. c. 37. sect. 8. & Prouerbs c. 5. sect. 15. and Crying voice, sect. 6.
h Gen. 4.
i Acts 1.
k Hist. Fr. Spir.
l Luther on Gal. 3. 1.
m Giffords rep. to Barr. and Green. p. 17.

17. Article.

Of Predestination, and Election.

Predestination to life, is the euerlasting [1] *purpose of God, whereby,* [2] *before the foundations of the world were laid, he hath* [3] *constantly decreed by his counsell secret to vs, to deliuer, from curse, and damnation,* [4] *those whom he hath chosen* [5] *in Christ out of mankinde, and to bring them by Christ to euerlasting saluation, as vessels made to honour: wherefore they which be indued with so excellent a benefit of God* [6] *be called according to Gods purpose by his Spirit working in due season,* [7] *they, through grace obey*

the calling, they be iuſtified freely: they be made ſonnes of God by adoption: they be made like the image of his onely begotten Sonne Ieſus Chriſt: they walke religiouſly in good workes: and at length by Gods mercy, they attaine to euerlaſting felicitie. [8] *As the Godly conſideration of Predeſtination, and our election in Chriſt is full of ſweete, pleaſant, and vnſpeakeable comfort to Godly perſons, and ſuch as feele in themſelues the working of the Spirit of Chriſt, mortifying the workes of the fleſh, and their earthly members, and drawing vp their minde to high, and heauenly things; as well becauſe it doth greatly eſtabliſh, and confirme their faith of eternall ſaluation to be enioyed through Chriſt: as becauſe it doth feruently kindle their loue towards God: ſo for curious, and carnall perſons, lacking the Spirit of Chriſt, to haue continually before their eyes the ſentence of Gods predeſtination, is a moſt dangerous downe-fall, whereby the Diuell doth thruſt them into deſperation, or into retchleſneſſe of moſt vncleane liuing, no leſſe perilous then deſperation. Furthermore,* [9] *wee muſt receiue Gods promiſes in ſuch wiſe, as they be generally ſet forth vnto vs in holy Scripture: and in our doings that* [10] *Will of God is to be followed, which we haue expreſſely declared vnto vs in the Word of God.*

The Propoſitions.

1. There is a Predeſtination of men vnto euerlaſting life.
2. Predeſtination hath bin from euerlaſting.
3. They which are predeſtinate vnto ſaluation, cannot periſh.
4. Not all men, but certaine, are predeſtinate to be ſaued.
5. In Chriſt Ieſus, of the meere will and purpoſe of God ſome are elected, and not others, vnto ſaluation.
6. They

6. They, who are elected vnto ſalvation, if they come vnto yeeres of diſcretion, are called both outwardly by the Word, and inwardly by the Spirit of God.

7. The Predeſtinate are both iuſtified by faith, ſanctified by the holy Ghoſt; and ſhall be glorified in the life to come.

8. The conſideration of Predeſtination, is to the godly wiſe, moſt comfortable; but to curious, and carnall perſons, very dangerous.

9. The generall promiſes of God, ſet forth in the holy Scriptures, are to be embraced of vs.

10. In our actions the Word of God, which is his reuealed will, muſt be our direction.

1. Propoſition.

There is a predeſtination of men vnto euerlaſting life.

The proofe from Gods Word.

THat of men, ſome be predeſtinate vnto life, it is a truth moſt apparent in the holy Scripture, by the teſtimony both of Chriſt himſelfe, who ſaith,

To ſit at my right hand, and at my left hand, is not mine to giue, but (it ſhall be giuen) to them, for whom it is prepared of my Father [a].

Many are called, but few choſen [b].

For the elects ſake, thoſe dayes ſhall be ſhortned [c].

Feare not, little flocke; for it is your Fathers pleaſure to giue you a Kingdome [d].

I tell you, in that night there ſhall be two in one bed: the one ſhall be receiued, and the other left [e].

All that the Father giueth me, ſhall come vnto me [f].

Witneſſed alſo is this by the Euangeliſt *Luke* and *Paul*: the one ſaith how, of the Gentiles at Antioch, ſo many as were ordained vnto eternall life, beleeued [g], and the other, thoſe whom he knew before, he did alſo predeſtinate [h].

We are vnto God the ſweet ſauour of Chriſt, in them that

a Matth. 20. 23.
b Ibid. 22. 14.
c Ibid. 24. 22.
d Luke 12. 32.
e Ibid. 17. 34.
f Iohn 6. 37.
g Acts 13. 48.
h Rom. 8. 29.

are saued, and in them which perish: to the one we are the sauour of death vnto death; and to the other the sauour of life vnto life [a].

a 2 Cor. 2. 15, 16.

Blessed be God euen the Father of our Lord Iesus Christ, which, &c. hath chosen vs in him, before the foundation of the world, &c. who hath predestinate vs, to bee adopted through Iesus Christ vnto himselfe, &c [b].

b Eph. 1. 3, 4, 5.

The example also of the elected creatures, man, and Angels [c]; of the two brethren, *Abel*, and *Cain* [d], *Isaac*, and *Ismael* [e], *Iacob*, and *Esau* [f], of the two *Eunuches* of King *Pharaoh* [g], of the two Kingdomes, *Iuda* and *Israel*; the two peoples, Iewes and Gentiles; the two Apostles, *Peter*, and *Iudas*, the two Theeues vpon the Crosse [h], the two men in the fields; and the two women at the Mill [i]; make to the illustration of this truth.

c Matth. 25. 34, 41. Iude 6.
d Gen. 4. 4.
e Rom. 9. 17, &c.
f Mal. 1. 2, 3. Rom. 9. 13.
g Gen. 40. 20.
h Luke 23. 39, 40, 43.
i Matth. 24. 40, 41.

All Churches consent with this doctrine.

The Errors, and aduersaries vnto this truth.

Erre therefore doe they, which stand in opinion, that

Some are appointed to be saued, but none to be damned.

In soule, some persons: but in soule and body together, none shall be saued; of this mind were the old heretikes, *viz.* the false apostles [k], the Carpocratians [l], the Valentinians [m], the Cerdonites [n], the Manichies [o], and the Hieracites [p], and of their opinion be the Family of Loue [q].

k 1 Cor. 15. 12.
l Clem. strom. lib. 4.
m Iren.
n Iren.
o Aug. contra Faust. l. 4. c. 16.
p Epiphan.
q H. N. Instr. ar. 5. sect. 14. Prophecy of the spir. c. 16. sect. 7.

2. Proposition.

Predestination hath bin from euerlasting.

The proofe from Gods Word.

PRedestination begun before all times. It will be said (saith our Sauiour Christ [a]) Come ye blessed of my Father, inherit ye the Kingdome prepared for you from the foundations of the world [a].

a Matth. 25. 34.

God hath choſen vs in Ieſus Chriſt before the Foundation of the world [b]. b Eph. 1.4.

God hath ſaued vs, &c. according to his owne purpoſe, and grace, which was giuen to vs through Chriſt Ieſus before the world was [c]. c 2 Tim. 1.9.

The publike confeſſions of the Churches, namely in Heluetia [d], Baſil [e], and France [f], beare witneſſe hereunto. d Confeſſ. 2. c. 10, 11. e ar. 1. f ar. 10.

The aduerſaries vnto this truth.

Thoſe wrangling Sophiſters then are deceiued, who, becauſe God is not included within the compaſſe of any time, but hath all things to come, as preſent continually before his eyes, doe ſay, that God did not in the time long agoe paſt onely, but ſtill in the time preſent likewiſe, doth predeſtinate.

3. Propoſition.

They which are predeſtinate vnto ſaluation, cannot periſh.

The proofe from Gods Word.

ALL that the Father giueth me, ſhall come to me, and him that commeth to me, I caſt not away, ſaith Chriſt [a]. I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any plucke them out of my hand, &c. none is able to take them out of my Fathers hand [b]. The gates of hell ſhall not ouercome the Church [c]. a Iohn 6.37. b Iohn 10.28, 29. c Matth. 16.18.

Moreouer, whom he predeſtinated, them he alſo glorified [d]. d Rom. 8.30.

For the gifts and calling of God are without repentance [e]. e Rom. 11.29.

They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs [f]. f 1 Iohn 2.19.

So the Church of God: as afore in this article.

The Errors, and aduerſaries vnto this truth.

Wander then doe they from the truth, which thinke,

That the very elect, toally, and finally may fall from grace, and be damned.

That the regenerate may fall from the grace of God: may destroy the Temple of God, and be broken off from the vine Christ Iesus: which was one of Glouers errors [a].

That the number of those which be predestinate, may both encrease, and be diminished: so thought the Pelagians.

a Bredwels detect. p. 89.

4. Proposition.

Not all men, but certaine be predestinate to be saued.

The proofe from Gods Word.

WE deny all, and affirme that a certaine chosen and company of men be predestinate, and so doth Gods Word.

Reioyce that your names are written in heauen [a].

I know mine, and am knowne of mine, is the saying of Christ Iesus [b].

I suffer all things for the elects sake, saith S^t. *Paul* [c].

The very same with vs doe the Churches affirme [d].

a Luke 10. 20.

b Iohn 10. 14.

c 2 Tim. 2. 10.

d Confess. Helv. 2. cap. 10. Basil. ar. 1. Gal. ar. 12. Belg ar. 16.

The aduersaries vnto this truth.

We are therefore against them which teach, how not certaine, but all, euen the most vngodly, and damnable: yea the very diuels shall be saued; of which opinion were the Origenists [a], and are the Catabaptists [b].

All men be elected vnto life euerlasting.

There is no hell, nor future and eternall misery at all, but onely either in mans opinion, as hold the Atheists [c], or in the heart, and conscience of man in this life, as the Familists maintaine [d].

No certaine company be foredestined vnto eternall condemnation.

None, more then others, be predestinate vnto saluation: which was an error of *Henry Bolseck* [e].

a Wolf. Musculus in epist. ad Philip. præf.

b Bullin. cont. Catabap. lib. 1.

c Nash. in Chr. his teares, p. 58.

d Ramsei, and Allens confess.

e Caluin. epist. ministr. Basil. fol. 105.

In

In like ſort we condemne ſuch as either curiouſly enquire who, and how many ſhall be ſaued, or damned; or giue the ſentence of reprobation vpon any man whoſoeuer: as doe the Papiſts vpon *Caluine*, *Beza*, and *Perone*, when they call them reprobates *f*.

f Teſt. Rhem. ar. Rom. 11. 23.

5. Propoſition.

Of the meere will, and purpoſe of God, ſome men in Chriſt Ieſus are elected, and not others, vnto ſaluation.

The proofe from Gods Word.

IN the Scripture we reade of mans predeſtination the cauſe efficient, to be the euerlaſting purpoſe of God [a], the cauſe formall, God his infinite mercy, and goodneſſe [b]; the cauſe materiall, the blood of Chriſt [c]; the cauſe finall, or end, why both God the Father hath loued, and Chriſt for his elect hath ſuffered, is the glory of God [d], and the ſaluation of man [e].

a That the purpoſe of God might remaine according to election, Rom. 9. 11. Who doth predeſtinate vs, &c. according to the good pleaſure of his will, Eph. 1. 5. Not according to our workes, but according to his owne purpoſe and grace, 2 Tim. 1. 9.

And this doe all the Churches militant, and reformed, with a ſweet conſent teſtifie, and acknowledge.

b I will ſhew mercy, to whom I will ſhew mercy, Exod. 33. 19. Rom. 9. 15. Hee hath choſen vs in Chriſt, &c. and hath predeſtinate vs through Chriſt vnto himſelfe, Eph. 1. 4, 5.

c Ye were not redeemed with corruptible things, &c. but with the precious blood of Chriſt, as of a lambe vndefiled, and without ſpot, which was ordained before the foundation of the world, but was declared in the laſt times for your ſakes, 1 Tim. 1. 18, 19, 20.

d Who doth predeſtinate vs, &c. to the praiſe of the glory of his grace, Eph. 1. 6. The Lord hath made all things for his owne ſake: yea, euen the wicked for the day of euill, Prou. 16. 4.

e Rom. 8. 29. Thoſe whom he knew before, he did alſo predeſtinate to be made like to the image of his Sonne, that he might be the firſt-borne among many brethren. Hath not the potter power of the clay, to make of the ſame lumpe, one veſſell to honour, and another vnto diſhonour? Rom. 9. 21.

Aduerſaries vnto this truth.

Hereby is diſcouered the impiety of thoſe men which thinke, that

1. Man doth make himſelfe eligible for the kingdome of heauen

heauen by his owne good workes, and merits; ſo teach the Papiſts.

The kingdome of heauen (ſay they) is prepared for them that are worthy of it, and deſerue it by their well doing [a].

a Teſt. Rhem. an Math. 10. 23.

Licèt electis gloria ex aterna Dei predeſtinatione dimanet, non tamen provenit, niſi ex eorum operibus, &c. Sine nobis non glorificamur. 1. Although from Gods eternall predeſtination, glory floweth to the elect: yet for all that it ſpringeth not but from their owne workes, &c. Without our ſelues we are not glorified [b].

b Stella in Luc. c. 10. fol. 35.

2. God beheld in euery man, whether hee would vſe his grace well, and beleeue the Goſpell, or no; and as hee ſaw a man affected, ſo did he predeſtinate, chuſe, or refuſe him.

3. Beſides his will, there was ſome other cauſe in God, why he choſe one, and caſt off another man; but this cauſe is hidden from vs.

4. Men by nature be elected, and ſaued; an error of the Baſilidians, and Valentinians [c].

c Clem. ſtrom. lib. 2. 4.

5. It is in mans power to be elected; the error of *Theophylact* [d], and of *Bolſeck* [e].

d Theoph. in Matth. 22.

e Caluin epiſt. miniſt. Helv. fol. 104.

6. God is partiall, and vniuſt for chuſing ſome, and refuſing others; calling many, and electing but few.

6. Propoſition.

They who are elected vnto ſaluation, if they come vnto yeeres of diſcretion, are called both outwardly by the Word, and inwardly by the Spirit of God.

The proofe from Gods Word.

THough true it be, the Lord knoweth all, and euery of his elect: yet hath he reuealed vnto vs certaine notes, and tokens, whereby we may ſee, and certainly know, whether we be of that number, or not. For ſuch as be ordained vnto euerlaſting life, if they liue long in this world, they one time or other be called vnto the knowledge of ſaluation, by the preaching of Gods

Gods Word: they obey that calling, through the operation of the holy Ghost, working within them; they feele in their soule the same spirit, bearing witnesse vnto their spirits, how they are the children of God, and finally they walke religiously in all good workes.

These things are most euident, and cleare in the holy Scripture, where is set downe, both the calling of the predestinate [a], and their obedience to the Word being called [b], and their adoption by the Spirit to be the children of God [c]; and last of all, their holinesse of life, and vertuous conuersation [d].

All Churches reformed consent hereunto.

a Whom he predestinate, them also hee called, Rom. 8. 30. God separated me from my mothers wombe, and called me by his grace, Gal. 1. 15. He hath called you to his Kingdome, and glory, 1 Thess. 2. 12. He hath saued vs, and called vs with an holy calling. 2 Tim. 1. 9. They that are on his side, called, chosen, and faithfull, Reu. 17. 14. b. Your obedience is come abroad among all, Rom. 16. 19. in Christ also ye trusted, after ye heard the Word of truth, Eph. 1. 13. Iesus Christ is in you, except ye be reprobates, 2 Cor. 13. 5. Ye receiued the Spirit of adoption, whereby we cry Abba Father, The same Spirit bearing witnesse with our spirit, that we are the children of God, Rom. 8. 15, 16. After this manner pray ye, Our Father, &c. Matth. 6. 9. And because ye are sonnes, God hath sent forth the spirit of his Son into your hearts, which cryeth Abba, Father, Gal. 4. 6. d He hath chosen vs in him, &c. that we should be holy, and without blame before him in loue, Eph. 1. 4. We are his workemanship, created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them, Eph. 2. 10. For the grace of God, &c. hath appeared, and teacheth vs that we should deny all vngodlinesse, and worldly lusts, and that we should liue soberly, and righteously, and godly in this present world, Tit. 2. 11, 12.

Errors and aduersaries vnto this truth.

Sundry aduersaries hath this truth, and

First the Papists, who teach that none are to thinke or perswade themselues, that they are of the number of the Predestinate vnto saluation, but to be euer doubtfull thereof [e].

The said Papists deliuer, that so many persons as are not marked with the signe of the crosse vpon their forehead, are damned, and reprobate [f], also, that they which will be saued, must be Fraaciscans [g], at leastwise become members of the Church of Rome [h].

Secondly, the Anti-nomi, which thinke the outward calling by the word (though they haue not the inward calling by the Spirit, and be destitute of good workes) a sufficient argument of their election vnto life [i],

e Con. Trid. sess. 6 cap. 12. con. 15. Test. Rhem. an. Rom. 8. 38. an. 1 Cor. 2. 12. an. Phil. 2. 12.

f Test. Rhem. an. Apoc. 6. 4.

g Conform F. l. 4. fol. 101.

h Anf. to the exec. of Iust. c. 8. p. 192.

i Simon Pauli meth. par. 2. de lege Dei.

Thirdly, the Puritanes, who among other affiances giuen them from the Lord, of their ſaluations, made their aduancing of the Presbyteriall Kingdome (by the putting downe of Biſhops, Chancellours, &c.) a teſtimony that they ſhall haue part in that glory, which ſhall be reuealed hereafter [f].

Fourthly, the Schwenfeldians, and all ſuch as depending vpon immediate and diuine reuelations, condemne and contemne the ordinary calling of God, by the miniſtery of his Word.

Laſtly, the Ruſſians [g], Catabaptiſts [h], and Family of Loue [i], who beleeue that themſelues onely, and none beſides, ſhall be ſaued.

f Demon. of Diſ. epiſt. ded.
g Sartan. de Relig. Ruthen. c. 2. Zuigl. con. tra Catabap. fol. 107.
i Diſplay. H. 9. b. D. 5.

7. Propoſition.

The Predeſtinate are both iuſtified by faith, ſanctified by the Spirit, and ſhall be glorified in the life to come.

The proofe from Gods Word.

Diuers be the effects of mans predeſtination; but chiefly it bringeth to the elect, [a] iuſtification by faith in this life, and in the life to come, glorification [b], alwaies a conformity to the image of the onely begotten Son of God, both in ſuffering troubles here, and in enioying immortall glory hereafter [c], as teſtifie all the Churches in their confeſſions.

a Know that a man is not iuſtified by the workes of the Law, but by the faith of Ieſus Chriſt, Gal. 2. 16.

They which be of faith, are bleſſed with faithfull Abraham, Eph. 1. 8. [b] Moreouer, whom he predeſtinate, them alſo he called, and whom he called, them alſo he iuſtified; and whom he iuſtified, them alſo he glorified, Rom. 8. 30. Come ye bleſſed of my Father, inherit ye the Kingdome prepared for you, Matth. 25. 34. [c] If we be children, we are alſo heires, euen the heires of God, and heires annexed with Chriſt: if ſo be that we ſuffer with him, that we may alſo be glorified with him, Rom. 8. 17. And as we haue borne the image of the earthly, ſo ſhall we beare the image of the heauenly, 1 Cor. 15. 49.

The errors, and aduerſaries vnto this truth.

This is flatly againſt *Papias* [a], *Iuſtinus* [b], and all Millinaries [c], who deny the eternity of mans happineſſe, and dreame of I know not what bliſſe in this life, to endure a thouſand yeeres, but no longer.

a Triteuhem. de eccle. ſcrip.
b Wolf. Muſculus in epiſt. ad Phil. præf.
c Euſ. eccleſ. hiſt. l. 7. c. 23.

Alſo

Alſo againſt the Manichies, who ſaid, the ſoule onely ſhall be ſaued [d].

[d] Philaſtrius.

Alſo againſt thoſe heretikes which deny the reſurrection of the fleſh, as did the Carpocratians [e], Manichies [f], and others [g].

[e] Clem. ſtrom. lib. 4.
[f] Aug. contra Fauſt. l. 4. c. 16.
[g] See afore ar. 4. prop. 1.

Likewiſe againſt the Hieracites, who haue a phantaſie that no children, departing this life, before they come vnto yeeres of diſcretion, and knowledge, ſhall be ſaued [h]. So the Papiſts doe teach [i] that no infants, dying vnbaptized, doe goe to heauen, but vnto another place adioyning vnto Hell, called *Limbus puerorum* [i].

[h] Epiphan.
[i] Poſitiones Ingolſtad. de Purgat.

8. Propoſition.

The conſideration of Predeſtination, is to the godly wiſe moſt comfortable; but to curious, and carnall perſons, very dangerous.

The proofe from Gods Word.

This doctrine of Predeſtination is to the godly full ſweet, pleaſant, and comfortable, becauſe it greatly confirmeth their faith in Chriſt, and encreaſeth their loue toward God.

I account the afflictions of this preſent time, are not worthy of the glory, which ſhall be ſhewed vnto vs [k].

[k] Rom. 8. 18.

If God be on our ſide, who can be againſt vs? who ſpared not his owne Sonne, but gaue him for vs all to death, how ſhall he not with him giue vs all things alſo? who ſhall lay any thing to the charge of Gods choſen? It is God that iuſtifieth; who ſhall condemne? &c [l].

[l] Ibid. 31. 34.

Yee were ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance, vntill the redemption of the poſſeſſion purchaſed vnto the praiſe of his glory [m].

[m] Eph. 1. 13, 14.

Grieue not the holy Spirit of God, by whom ye are ſealed vnto the day of redemption [n].

[n] Eph. 4. 30.

But to the wicked and reprobate the conſideration hereof is very ſowre, vnſauory, and moſt vncomfortable, as that which they thinke (though very vntruly, and ſinfully) cauſeth

them either to despaire of his mercy, being without faith; or not to feare his iustice, beeing extremely wicked: whereas neither from the Word of God, nor any confession of the Church, can any man gather that he is a vessell of wrath, prepared to damnation; but contrariwise by many, and great arguments may perswade himselfe, that God would not his destruction, as in the next proposition immediately ensuing plainely may appeare.

Errors, and aduersaries vnto this truth.

Therefore they are to be taken as much out of the way, which say that this doctrine leadeth either vnto desperation, which is without all comfort; or vnto loosenesse of life, and so vnto Atheisme; and therefore to bee punished neither by mouth, nor booke; and so thought both the Pelagians [k], and the Predestinates (a sort of heretikes so called) in old time [l], and the Family of Loue in our daies, who tearme the doctrine of Predestination, a licencious doctrine, and say it filleth all the prisons almost in England [m].

[k] Prosper in Epist. ad Aug. de reliquijs Pela. hæresis.
[l] Magd. eccle. hist. Cent. 5. c. 5. p. 620.
[m] Display in an epist. of the Families, l. 7. b.

2. Proposition.

The generall promises of God set forth in the holy Scripture, are to be embraced of vs.

The proofe from Gods Word.

That men the better may auoide both desperation, and carnall securitie, they are to haue alwayes in minde, that,

1. The promise of grace and fauour to mankinde, are vniuersall: as,

Come vnto mee, all yee that are weary, and laden, and I will ease you [n].

[n] Mark. 11. 28.

God sent not his Sonne into the world, that he should condemne the world; but that the world through him might bee saued [o].

[o] Ioh. 3. 17.

God will that all men ſhall be ſaued, and come vnto the knowledge of the truth [c]. [c] 1 Tim. 2. 4.

2. The doctrine of the Goſpell for the free remiſſion of ſinnes, is to be preached not vnto a few, but vniuerſally and generally vnto all men.

Goe therefore, and teach all nations, baptizing them, &c [d]. [d] Math 28. 19.

Goe into all the world, and preach the Goſpell to euery creature. He that ſhall beleeue, and be baptized, ſhall be ſaued: but he that will not beleeue, ſhall be damned [e]. [e] Math. 16. 15, 16.

3. The ſeales of the couenant be appointed to be giuen to all men, which are members of the viſible Church, or deſirous to be incorporated thereinto. For

All are to be baptized [f], and all are to participate of the bread, and cup at the Lords Supper [g]. [f] Math. 28. 19. [g] Mat. 26. 26, 27. 1 Cor. 11. 24, 25.

4. As the diſobedience of *Adam* brought condemnation vpon all men: ſo the blood, and obedience of Chriſt is able, and all-ſufficient to waſh away all ſinnes, and that of all men.

5. No man euer truly repented, but he was receiued againe into fauour; ſo was *Dauid* after his adultery [h], *Manaſſes* after his Idolatry [i], *Peter* after his Apoſtacie [k], the Thiefe vpon the Croſſe [l], the Niniuites [m]. [h] 2 Sam. 12. 13. [i] 2 Chro. 33. 12, 13. [k] Ioh. 21. 15, &c. [l] Luke 23. 42, 43. [m] Ionas 3. 10.

The aduerſaries vnto this truth.

They are not to be heard then which ſay, that

The number of the Elect is but ſmall; and ſeeing we are vncertaine, whether we be of that company, or no, we will proceede in our courſe as we haue begun.

God is an accepter of perſons, and ſo vniuſt in chuſing ſome, and refuſing others.

God hath predeſtinate all thoſe perſons to eternall death, which are not in the ſtate of true repentance: which was one of *Glouers* errors [a]. [a] Bredwels detect. p. 96.

It is the part therefore of all and euery man,

Not to refuſe the mercies of God both generally, and graciouſly offered vnto all men by his Word, and Sacraments.

Not to deſpaire in reſpect either of the greatnes, or multi-

tude of his sinnes.

Nor yet to prouoke the Lord to execute his vengeance vpon them, through prophaneneſſe of life, or ſecuritie.

10. Propoſition.

In our actions the Word of God, which is his reuealed will, muſt be our direction.

The proofe from Gods Word.

In our doings, but chiefly in the matter of Predeſtination, we are to follow not our owne iudgement, and what ſeemeth good in our owne opinions: but the will of God, and that will too not which is concealed from vs, *viz.* of God his omnipotency, whereby he gouerneth at his pleaſure the things by himſelfe created; whereof mention is made both in the Pſalmes [a], in the Prophet *Iſay* [b], and other places of his Word [c], but of his fauour, and good pleaſure towards man, reuealed in the holy Scriptures, by Ieſus Chriſt, whom we are to heare [d].

[a] Pſal. 115.3.
[b] Eſa. 46.10.
[c] Rom. 9.15.
[d] Math. 3.17.

Subſcribed hereunto haue, and doe Gods Church euery where.

The aduerſaries vnto this truth.

This truth is gaine-ſaid by the Phrygians, Montaniſts, and Meſſalians [a], alſo by the Enthuſiaſts [b], Anabaptiſts [c], and Family of Loue [d], which leaue the written Word of God, and relye vpon their owne dreames, viſions, and lying reuelations. Hence proceedeth the contempt of Gods written Word and of the Preachers, and all religious exerciſes thereof. For ſaith the Family of Loue [e], No difference is there betweene a ceremoniall, either Letter-Doctor Chriſtian, and an vncircumciſed Heathen.

[a] Theodorit. l. 3. de hæret. fab.
[b] Beza. ep. 81.
[c] Sleidan. com. lib. 6.
[d] *H. N.* euang. c. 13. ſect. 6.
[e] In a letter of theirs vnto the B. of Roch. in Wilk. conſtit.

18. Article.

Of obtained eternall ſalnation onely by the name of Chriſt.

They alſo are to be had accurſed, that preſume to ſay that

that euery man ſhall be ſaued by the Law, or ſect which he profeſſeth, ſo that he be diligent to frame his life according to that Law, and the light of nature. For holy Scripture doth ſet out vnto vs [a] onely in the name of Ieſus Chriſt, whereby men muſt be ſaued.

The Propoſitions.

1. The profeſſion of euery religion cannot ſaue a man, liue he neuer ſo vertuouſly.

2. No man euer was, or ſhall be ſaued, but onely by the Name or faith of Ieſus Chriſt.

1. Propoſition.

The profeſſion of euery religion cannot ſaue a man, liue he neuer ſo vertuouſly.

The proofe from Gods Word.

THis we cannot but acknowledge to be a truth, if we beleeue the Scriptures, for they teſtifie that Iewes, and Gentiles are vnder ſin, culpable before God, and depriued of the glory of God [a].

All men that would be ſaued, muſt be borne againe of the holy Ghoſt [b].

No man is iuſtified by the words of the Law [c], either ceremoniall [d], or morall [e].

God hateth the doctrine of the Nicolaitanes [f], and of Balaam [g].

The Reprobate, whoſe names are not written in the booke of the Lambe, they doe worſhip the Beaſt [h].

Puniſhments eternall, and intolerable are threatned, both to the Beaſt, and the falſe prophet [i], and likewiſe to all ſuch as will not goe out of Babylon [k], and to all Idolaters [l].

The confeſſions of Gods people are to this end, and purpoſe [m].

a Rom. 3, 6, 19, 23.
b Ioh. 3. 3.
c Gal. 3. 16.
d Act. 15. 24, 2. Col. 1. 16, 20.
Gal. 5. 18.
e Rom. 3. 10, 20, 28. Eph. 2. 8, 9.
f Reu. 2. 15.
g Ibid. 14.
h Reu. 13. 8.
i Reu. 20. 10.
k Reu. 18. 4.
l Reu. 21. 8.
m Confeſ. Hel. 1. ar. 12. & 2. c. 12. Bohe. c. d. Gal. ar. 22, 23. Belg. ar. 22, 23. Aug. ar. 45. 21. Wittem. ar. 5. 6 Suev. c. 3.

Errors,

Errors, and aduersaries vnto this truth.

Then to be held accurſed are they which affirme, that

The obſeruation of the iudiciall ceremonies is neceſſary vnto ſaluation, as did the falſe apoſtles [a], the Ebionites [b], and the Cerinthians [c].

Such throughout the world as lead an vpright life, and be morally righteous, whatſoeuer their religion is, ſhall be ſaued, as many of the Philoſophers were in the opinion of the Valentinian and Baſilidian heretikes [d], of Galeatus Martius [e], Eraſmus Roterodam [f].

That men externally may profeſſe any religion, and notwithſtanding be ſaued, if their affections, and heart be with the Family of loue [g].

That all thoſe that liue vprightly and doe good deeds, ſhall be of equall happineſſe in the Kingdom of heauen; be they Turkes, Chriſtians, Iewes, or Moores. A Turkiſh error [h].

That men may embrace, and follow the ſect, and religion, which they haue moſt minde vnto, and ſo doing, pleaſe God, and be ſaued: the Lampatians doctrine [i].

That no ſect euer erred, or were out of the way to heauen; a fancy of the Rhetorians [k].

a Act. 15. 1.
b Ire. l. 1. c. 27.
c Philaſtrius.
d Clem. Alex. q. 2. 4.
e Paul. Iouius log. doct. vir. p. 67.
f Præf. ſua. Tuſcu. queſt.
g H. N. præf. 10. his 3. Reform. ſect. 2. 6.
h Pol. of the Turk. emp. c. 23. Lon. cer. Turk. hiſt. tom 1. 2. par. 2. cap. 12.
i Damaſcene.
k D. Aug. ep. ad Quod vult.

1. Propoſition.

No man euer was, is, or ſhall be ſaued, but onely by the name or Faith of Ieſus Chriſt.

The proofe from Gods Word.

This we cannot but acknowledge to be true, if alſo we beleeue the Scriptures, which ſay that

Among men there is giuen none other name vnder heauen whereby we muſt be ſaued [a];

Through (Ieſus Chriſt) his name, all that beleeue in him, ſhall receiue remiſſion of ſinnes [b].

a Act. 4. 12.
b Act. 10. 43.

In

In thee (*viz.* Christ Iesus) shall all the Gentiles be blessed [c]. And this is the Faith, and confession of the reformed Churches [d].

[c] Gal. 3. 8.

[d] Confes. Helv. 2. ar. 10, 11. and 2. cap. 12. 13. Basil. ar. 4. Bohem. c. 4. 10. Gal. ar. 13. 16, 17. Belg. ar. 17. 20, 21, 22. August. an. ar. 3. Saxon. ar. 3. Wittemb. c. 8. Suevica, ar. 9. sect. 2. they revolted.

The errors and adversaries vnto this truth.

Many wayes this truth very heretically is oppugned. For,

Some teach that we are saued not by Christ, (but as the Valentinians said) by the labour of their hands, and by their owne good works [a], (as *Simon Magus* boasted,) by his faire *Helene* [b], (as *Matthew Hamant* held) by other meanes, and that all persons which worshipped Christ, are abominable Idolaters [c], as *Neuserus*, and *Siluanus* beleeued by *Mahomet* [d], and therefore he reuolted from Christianitie vnto Turcisme.

[a] Iren. lib. 1.

[b] Iren.

[c] Holinsh. chro. fol. 299.

[d] Beza resp. ad repetit. Io. And. Cal. p. 8.

Others confesse that we are saued by the name of Christ, but either not by the right and true Christ, for they said, themselues, and euery of themselues were Christ, and in old time did *Saturninus* [e], *Manes* [f], *Desider*, *Burdegal*, and *Endo de Stella* [g], and of late yeeres, at Basil, *Dauid George* [h], and in England, first one *Iohn Moore* [i], and afterward *William Hacket* [k], the former was whipt for the same at Bethlehem in the second of Queene *Elizabeth*, the other hanged and quartered in Cheapside, *Ann.* 1591.

[e] Epiphan.

[f] Euseb. l. 7. c. 31.

[g] Genebr. chro. l. 3. p. 358. 709.

[h] Hist. Dauid. Georgij.

[i] Stow.

[k] Conspir. for pretend. refor.

Or by the true Christ, but either distinguish betweene Iesus and Christ, saying, Iesus was one man, and Christ another, as did the Marcionites [l].

[l] Philaster.

Or say there be two Christs, one reuealed already in the dayes of *Tiberius* the Emperour, who came for the saluation of the Gentiles, another yet to come, for the redemption of the Iewes: so thought the same Marcionites [m]. *Nestorius* held also there were two Christs, whereof one was very God, the other very man, borne of a woman [n].

[m] Tertul. l. 4. contr. Marc.

[n] Vincen. Lir. adv. hæreses.

Or publish, how none were saued by the true Christ, till the 15. yeere of the foresaid *Tiberius*: an heresie of *Manes*, and his companie [o].

[o] Epiphan.

Others besides (as the Family of Loue) vnderstand all things

written of Christ, allegorically, and not according to the letter of Gods Word. For they teach that whatsoeuer is written of Christ, must in vs, and with vs be fulfilled [p].

[p] H.N. proph. of the Spir. c. 7. sect. 3.

Others haue thought, ye haue spoken blasphemously of the constant, and holy Martyrs, who for the name of Christ, gaue their liues in England in the raigne of Queene *Mary*, some saying: They were starke fooles, as did *Christopher Vitel*, a chiefe Elder in the Familie of Loue [q]; others (as *Westphalus*, and *Marbachius*) that they were the Diuels martyrs [r].

[q] Anſ. to the Fam. let. L. 3. a. [r] Sturmius, antipap. 4. par. 3. p. 189.

19. Article.

Of the Church.

[1] *The visible* [2] *Church of Christ*, [3] *is a congregation* [4] *of faithfull men: in the which* [5] *the pure Word of God is preached, and the Sacraments bee duely ministred, according to Christs ordinance, in all those things that of necessitie are requisite to the same.*

As [6] *the Church of Ierusalem, Alexandria, and Antioch hath erred: so also* [7] *the Church of Rome hath erred, not onely in their liuing, and manner of ceremonies, but also in matters of Faith.*

The Propositions.

1. There is a Church of Christ, not onely inuisible, but also visible.
2. There is but one Church.
3. The visible Church is a Catholike Church.
4. The Word of God was, and for time is before the Church.
5. The markes, and tokens of the visible Church, are the due, and true administration of the Word and Sacraments.

6. The visible Church may, and from time to time hath erred both in doctrine, and conuersation.

7. The Church of Rome most shamefully hath erred in life, ceremonies, and matters of faith.

1. Proposition.

There is a Church of Christ both inuisible, and visible.

The proofe from Gods Word.

A True saying it is, The Lord onely knoweth who are his. For to man the Church of Christ is partly inuisible, and visible partly. The visible are all the Elect, who be, or shall be either in heauen triumphing: or on earth fighting against the flesh, the world, and the Diuell. These, as members of the Church, are said to be inuisible; not because the men be not seene, but for that their faith, and conscience to Godward is not perfectly knowne vnto vs.

The members of the visible Church are some of them for God, and some against God: all of them notwithstanding deemed parts of the Church, and accounted faithfull, so long as they make no manifest, and open rebellion against the Gospel of Christ.

All this we gather from the holy Scripture, where mention is made of the Church inuisible, and triumphing, *Reu.* 2.26, 28. and 3.5, 12. and 7.14, 15. inuisible, and militant, in the Epistles of S^t. *Paul* [a], *Peter* [b], and booke of S^t. *Iohns* Reuelations [c], also of the Church visible, and mixed with good and bad, by the Parable of the Sower [d], of the Marriage [e], and of the Virgins [f], as also by the saying of our Sauiour Christ [g], and of S. *Paul* [h].

The Churches beare witnesse hereunto [i].

a Gal. 4.29. Eph. 6.10, &c. 2 Tim. 3.12.
b 1 Pet. 5.9, 10.
c Reue. 12.7, 11, 17. & 17.14.
d Matth. 13.
e Matth. 22.
f Matth. 25.
g Haue not I chosen you twelue, and one of you is a diuell? Iohn 10.
h For he knew who should betray him: therefore said, Ye are not cleane, Iohn 13.11. In a great house are not onely vessels of gold, and of siluer, but also of wood, and of earth, and some for honor, and some vato dishonor, 2 Tim. 2.20. Confess. i Helv. 1. ar. 14 & 2. c. 17. Bohem. c. 8. Gal. ar. 27. Belg. ar. 27. August. ar. 7. Saxon. ar. 11. Wit. ar. 31. Sueuica. ar. 15.

The Errors, and aduersaries vnto this truth.

This truth hath many aduersaries, whereof,

Some renounce our Christ, the Sauiour of mankind; and so thinke his people are not the Church; as the Iewes, Turkes, and Heretikes haue done [a].

Some acknowledge no triumphing state of the godly in heauen, but dreame of an euer-glorious condition in this world, as the Family of Loue [b].

Some thinke the Church Catholike to be visible, as the Papists [c].

Some imagine the Church Militant is not visible at all, as the Libertines.

Some giue out, that the visible Church is deuoyde of sin, and sinners, as did the Donatists [d], and doe Anabaptists [e], Family of Loue [f], Brownists [g], and Barrowists [h].

a See art. 2. prop. 4. ar. 18. prop. 2.

b Leon. Ramseis and I. Allens conf. Also H. N. document. sent. c. 6 sect. 1. c. 3. sect. 5. Sp. land. c. 44. sect. 12. Prouerbs, c. 5. sect. 15. Proph. c. 16. sect. 8.

c Vaux catech. c. 1. Test. Rhem. an. Act. 11. 24.

d Auguſt. contra Petil. cap. 19 Calv. contra Libert. f H. N. 1. exhort. c. 13. sect. 10. & 1. epiſt. præf.

g A confused gathering together (of good and bad in publike assemblies) is no Church. The Brownists answer to Master Cartwright. p. 39.

h The assemblies of good and bad together, are no Churches, but heapes of prophane people, saith Barrow in his discouery. pag. 33.

2. Propoſition.

There is but one Church.

The proofe from Gods Word.

WHen we doe say that the Church is visible, inuisible; & that there is a Western, East, Greek, Latin, English Church; we mean not that there be diuers Churches of Christ, but that one, and the same Church is diuersly taken and vnderstood, and also hath many particular Churches, as the sea many Riuers and armes branching from it. For the visible Church is not many congregations, but one company of the faithfull.

We being many, are one Body in Christ, and euery one, one anothers members [a].

a Rom. 12. 5.

We that are many, are one Body [b].

b 1 Cor. 10. 19.

For

For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: euen so is Christ. For by one spirit are we all baptized into one body, &c. Now ye are the body of Christ, and members for your part [c].

For as we haue many members in one body, and all members haue not the same office: so we being many, are one body in Christ, and euery one, one anothers members [d].

There is neither Iew, nor Grecian: there is neither bond nor free: there is neither male, nor female: for ye all are one in Christ Iesus [e].

All Gods people agree with vs in this point [f].

c 1 Cor. 12. 12, 13. 17.
d Rom. 23. 4, 5.
e Gal. 3. 28.
f Confess. Helv. 2. cap. 17. Bohe. cap 8. Gal ar. 26. Bel ar. 27. August. ar. 27. Wittemb. ar. 32. Suev. ar. 15.

Errors, and aduersaries vnto this truth.

The aduersaries vnto the 18. Article, be also, for a great part, aduersaries vnto this truth.

Furthermore, although it be acknowledged by many, and they too baptized for Christians, that there is but one Church: yet the same persons doe erre, which condemne so many (as no members of Christs Church) which ioyne not with them in their singular, and priuate opinions, arrogating the stile, and title vnto themselves onely, and denying all other men to be either the Church, or members of the body of Christ. Such are,

The Russians, who boast how themselues with the Grecians, are the onely Church of God [a], themselues onely are the men who shall be saued [b], all Christians beside themselues, are no better then Turkes [c].

The Papists also which say, that

The present Church of Rome is Gods Church [d], Gods Catholike Church [e], the mysticall body of Christ [f]: Papists, Catholikes, and true Christians, are all one [g].

Muncer, and the Anabaptists tearmed themselues (cleane opposite to the Church of Christ) the elect of God; and said that all other men were wicked, and worthy to be slaine [h].

The Family of Loue, who publish how themselues onely

a Alex. Gagu. de relig. Mosc p. 231.
b Sacramus de relig. Ruthen. cap. 1. p. 88.
c Russ. Conf. c. 25. p. 1. 103.
d Test. Rhem. an. mar. p. 321.
e Ans. to the recul. of Inst. c. 6. n. 11. 21.
f Quodlibets. p. 540.
g Test. Rhem. an. mar. p. 322.
h Sleidan. hist. lib. 5.

are the Church, and all other men are Heathen [i], and Beasts [k], themselues onely are the Catholike Church of God [l], the Saints of God, and his acceptable people [m], and that such as are no Familists, they haue no liuing God [n], and shall perish [o].

The Puritanes finally, say they,

If God haue any Church, or people in the land, no doubt, the title (Puritane) is giuen them [p]; Notable words: either God hath no Church in England, or Puritanes are the Church.

The Mar-prelate is not afraid to vtter this speech:

They against whom I deale (namely the ecclesiasticall officers, as Bishops, and their fauourers, and partakers) haue so prouoked the anger of the Lord, and Prayers of his Church, as stand long they cannot [q]; others of the said Bishops, and the like, write thus, They bid battell to Christ, and his Church, and it must bid defiance to them till they yeeld [r].

i Allens con.
k Display. H. 6. b
l Vitels letter display. D. 5.
m H.N. instruc. ar. 8. sect. 35. ar. 1. sect. 35. ar. 7. sect. 36.
n Fidel. declar. c. 4. sect. 11.
o H.N. euang. c. 4. sect. 7.
p Dial. concer. the strife, p. 10.
q Protest. p. 16.
r 2. Ad non.

3. Proposition.

The visible Church is a Catholike Church.

The proofe from Gods Word.

THe visible Church, properly vnderstood, is but a part of the Catholike: yet forasmuch as it is a Congregation of the faithfull, who are for calling, Gouernours, and subiects, noble and base: rich and poore: teachers, and learners: for sex, men and women: for age, old and young: for nation, Iewes and Gentiles: Grecians and Barbarians: for time and continuance, in all ages, euen from our first parents, it may rightly be called a Catholike Church.

This is grounded vpon Gods Word, where we find, that excluded is no calling [a], no sex [b], none age [c], no nation [d], and that the Church, as it hath bin from the worlds beginning [e], so shall it continue to the end [f].

And this is the confession of the Churches [g].

a Preach the Gospel to euery creature, Mark. 16. 15. Teach all nations, Matth. 28. 19. Not many (yet some) wisemen after the flesh, not many (yet some) mighty, or many (yet some) noble are called, 1 Cor. 2. 26.

b Whosoeuer shall call on the name of the Lord, shall be saued, Act. 2. 21. The Gospel is the power of God to saluation to euery one that beleeueth, Rom. 1. 16. There is neither Iew, nor Grecian;

Grecian; there is neither bond nor free, there is neither male nor female: for you are all one in Christ Iesus, Gal. 3.28. c He that shall beleeue, and is baptized, shall be saued, Mar. 16.16. By him euery one that beleeueth, is iustified, Act. 13.39. He is the head of the Law to euery one that beleeueth, Rom. 10.4. d They shall come from the East, and from the West, and from the North, and from the South, and shall sit at table in the Kingdome of God, Luke 13.28. The promise is made vnto you, and to your children, and to all that are a farre off, &c. Acts 2.39. In euery nation he that feareth God, and worketh righteousnes, is accepted with him, Acts 10.35. e Reu. 13.8. f Matth. 28.20. g Confess. Helv. 2.c.17. Bohem. c.8. Belg. ar. 27. Wittemb. ar. 32.

Errors, and aduersaries vnto this truth.

Vnsound be they in religion therefore which haue, and doe as it were tye the Church to a certaine [a] country, as the Donatists did to Africa a people; as the Iewes to themselues [b]; persons, place, calling, or time, as doe the Papists.

To certaine persons, when they say,

The Church is founded vpon *Peter*, and his successors [c].

All that will be saued, must of necessity be subiect to the Bishop of Rome [d].

The true Church is vnited to the obedience of the Pope of Rome [e].

To a certaine place, when they say,

The Church of Rome is the Catholike Church [f].

The Church of Rome is the mother of faith [g].

To a certaine calling, by their Petrus à Soto, to Bishops, and Prelates [h].

To a certaine time, as when the said Papists affirme, how The time was, when holinesse was only in the Virgin *Mary* [i], when faith rested onely in the Virgin *Mary* [k], when all the faith was lost, saue onely in our Lady [l].

It is a bold assertion also, and very presumptuous of Apostata Hill, that in England all men were Papists without exception, from the first Christening thereof, vntill the age of King *Henry* the eighth [m].

a Aug. lib. 2. con. Pet. c. 15.
b Clenard. ep. lib. 2. 190.
c Confess. Petrocenien. c. 29.
d Bonifac. c. 8. Vnam extra. de maior. & obed.
e Bel. de eccl. milit. c. 2.
f Sect. Rhem. an. 1 Tim. 3. 15.
g Ius canonic. distinct. 22.
h Pet. à Soto. affer. p. 133.
i Coster. enchir. con.
k Disput. Concil. Basil. Acts and Monu. in K. H. 6. fol. 7. 96.
l Festiuall ser. 4. post festum Palmarum.
m Hils quart. 1. reas. p. 5.

4. Proposition.

The Word of God was, and for time is before the Church.

The

The proofe from Gods Word.

FOrasmuch as the visible Church of Christ is a Congregation of men (either in the eyes of God, or in the iudgement of the godly) faithfull, it followeth, that the Word of God must be afore the Church for time, as likewise the authority. For time, because Gods Word is the Seed, the faithfull the Corne [a], and the Children [b], Gods Word is the Rocke, or Foundation [c], the Faithfull, the House [d].

For authority also the Word is before the Church, because the voyce of the Church is the voyce of man, who hath erred, and may erre from the truth: but the voyce of the Word, is Gods voyce [e], who cannot deceiue, nor be deceiued.

Of this iudgement be the Churches reformed [f].

a Luke 8.11, 12.
b 1 Pet. 1. 23.
c Matth. 16. 18. Eph. 1. 20.
d Eph. 2. 21.
e 2 Tim. 3. 16. 2 Pet. 1. 21.
f Confes. Helv. 1. ar. 14. & 2. c. 13. 17. Bohe. c. 1. 8. Gal. ar. 7. Belg. ar 3. 7. Saxon. ar. 1. 11. Suev. ar. 1.

The aduersaries vnto this truth.

This maketh to the strengthning of vs against those Popish assertions of *Viguerius*, and such like, *viz.* that the Church was before the Word, for time, and is aboue the Word, for authoritie [a].

a Viguer. In. ad Chr. Theo. fo. sect. 3. v. 10. fol. 83. a.

5. Proposition.

The markes, and tokens of the visible Church, are the due, and true administration of the Word, and Sacraments.

The proofe from Gods Word.

THere is the visible Church of Christ, where the Word of God sincerely is preached; and the Sacraments instituted by our Sauiour, are duely administred.

Hence it is that our Lord and Sauiour calleth them his mother, and his brethren, which heare the Word of God, and doe it [a], and saith, He that is of God, heareth Gods Word [b], also,

a Luke 8. 21. Iohn 8. 47.

My

My sheepe heare my voyce [c]: and, How shall they heare without a Preacher, saith S. *Paul* [d]?

Likewise the Apostle S. *Iohn*,

He that knoweth God, heareth vs: he that is not of God, heareth vs not [e]: Againe, they are of the world, therefore speak they of the world, and the world heareth them [f].

And touching the Sacraments, first of Baptisme.

Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost; teaching them to obserue all things, whatsoeuer I haue commanded you [g].

We haue bin baptized into Iesus Christ [h], yee are washed, ye are sanctified [i].

By one Spirit are we all baptized into one body [k].

Next, of the Lords Supper.

The Lord Iesus in the night that hee was betrayed, tooke bread, and when he had giuen thankes, hee brake it, and said, Take, eate, this is my body, which is broken for you; this doe in remembrance of me.

After the same manner also he tooke the cup, when he had Supped, saying, This is the New Testament in my blood, this doe as oft as ye drinke it, in remembrance of me [l].

The Christians in all reformed Churches acknowledge these things [m].

Some (and they also many of them very godly men) adde Ecclesiasticall discipline for a note of the visible Church. But because the said Discipline in part is included in the markes here mentioned: both we, and in effect, all other well ordered Churches, ouer passe it in this place, as no token simply of the visible Church.

Neither tye we the Church so strictly to the signes articulate, that we thinke all those to be without the Church, and no Christians, which neither doe heare the Word ordinarily and publikely read, and preached, nor participate in the Sacraments, if so be they would, and yet can neither heare the one, nor receiue the other, as it falleth out sometimes, especially in the times of blindnesse and persecution.

c Iohn 10. 27.
d Rom. 10. 14.
e 1 Iohn. 4. 9.
f Ibid. v. 5.
g Matth. 28, 19 20.
h Rom. 6. 3.
i 1 Cor. 6. 13.
k 1 Cor. 12. 13.
l 1 Cor. 11. 23, 24, 25. Luke 22. 19.
m Conf. Helv. 1. ar. 14. and 2. cap. 17. Bohe. c. 8. Gal. ar. 27. 28. Saxon. ar. 11. Wittemb. ar. 12. Suev. ar. 32.

The Errors, and aduersaries vnto this truth.

Wee renounce therefore as altogether vnsound, and Antichristian, the opinions

1. Of the Papists, who both deny the pure preaching of Gods Word, and the administration of the Sacraments among Protestants, to be the markes of Christ his visible Church [a], and affirme the tokens hereof to be Antiquity, Vnity, Vniuersalitie, Succession, &c. as doth *Stapleton* [b], *Bristow* [c], *Bozius* [d], *Hill* [e], and *Alabaster* [f].

2. Of the Brownists, who make discipline (and that too of their owne deuising) such an essentiall argument of the visible Church, as they thinke, where that is not, the Magistrates there bee tyrants, the ministers false prophets, no Church of God is, Antichristianity doth raigne [g].

3. Of the same Brownists, and Barrowists, who neither allow frequenting of Sermons, and ministring of the Sacraments, nor haue any Sacraments administred among themselues [h].

4. Of the Family of Loue, which haue in vtter contempt and derision, both the Preachers, and the Sacraments, scornefully tearming the Preachers, Scripture-learned men [i], Ceremoniall, and Letter-Doctors [k], and the water at Baptisme, Elementish water [l].

Neither doe we approoue them, who for the visible, and externall, put downe inuisible, and spirituall tokens of the visible Church, as Faith in Christ Iesus, and Loue towards the Saints, which thing I. K. doth [m].

a Petrus à Soto assert. de Eccl.
b In his Fortresse.
c In his Motiues.
d De signis visib. &c.
e In his Quartron.
f In his Motiues.
g R.H. in Psal. 122. Bar. disco. p. 86. Anf. to M. Cartw. letter, p. 13.
h Alfon. confu. of Green and Bar. p. 133. 116.
i H.N. Euang. c. 33. sect. 11.
k Fam. letter to the B. of Roch.
l H.N. Euang. c. 19. sect. 56.
m In his confut. of Pop. L. 4. b.

6. Proposition.

The visible Church may, and from time to time hath erred, both in doctrine and conuersation.

The proofe from Gods Word.

Had not this bin most true, it had neuer bin touched both

by

by our Sauiour Christ, and Saint *Paul*.

Our Sauiour saith vnto his Disciples concerning doctrine, Take heed, &c. [a] Beleeue it not [b].

Beware of the leauen of the Pharises, and of the leauen of *Herod*; euen of the doctrine of the [c] Pharises, and Sadduces [d].

Many shall be deceiued [e], yea the very Elect, if it were possible [f].

Shall he find faith on earth [g]?

And concerning conuersation, and manners, he propheſied that iniquity shall be increased, and the loue of many shall be cold [h].

Saint *Paul* writeth touching doctrine, that

We know in part [i].

Antichrist sitteth in the Temple of God [k], &c. whose comming is by the working of Satan, with all power, and signes, and lying wonders, and in all deceiueablenesse, among them that perish, because they receiued not the loue of the truth, that they might be saued: and therefore God shall send them strong delusion, that they should beleeue lyes [l].

Beware of dogges: beware of euill workers, beware of concision [m].

And touching conuersation:

Restore, &c. lest thou also be tempted [n].

I doe not the good thing, which I would, but the euill which I would not, that doe I: if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me [o].

There is a fight euen in the best men, & mẽbers of Christ [p].

Besides, that Churches visible, and glorious haue erred, it appeareth euidently by the superstition, heresies, yea, and Atheisme now raigning at Ierusalem, Alexandria, and Antioch.

This with vs the Churches in their confessions doe acknowledge [q].

a Matth. 24.4.
b Ibid. v. 23, 26.
c Mark. 8.15.
d Matth. 16.12.
e Matth. 24.11.
f Ibid. v. 24.
g Luke 18.8.
h Matth. 24.12.
i 1 Cor. 13.12.
k 2 Thess. 2.4.
l Ibid. v. 9, 10, 11.
m Phil. 3.2.
n Gal. 6.1.
o Rom. 7.19, 20.
p Ibid. v. 23.
q Confes. Helv. 2. Saxon. ar. 11. Wittemb. ar. 32. Sueu. ar. 15.

Errors, and aduersaries vnto this truth.

The Premises will not be granted for true, neither by the Papists, which maintaine that in faith and doctrin, the Church,

meaning thereby the visible Church [a], whose Rector is the Pope of Rome [b], neuer erred [c], neuer hath erred [d], and neuer can erre [e]. Nor yet by those which say the Church cannot erre for manners, such were the Donatists, and are the Anabaptists with the Family of Loue [f].

a Test. Rhem. an. 1 Thes. 2. 4.
b Ibid. an. 1 Tim. 3. 15.
c Ib. an Eph. 5. 24.
d Ib. an. marg. p. 264. Gab. Biel. l. 4. hist. 6. quæst. 2.
e Ibid. an. 1 Tim. 3. 3. Catech. Trid. in exposit. Symb. Apost. Ostenchirid. controuers. c. 3. de summo. Pont. p. 36.
f See of this art. prop. 1.

3. Proposition.

The Church of Rome most shamefully hath erred in life, ceremonies and matters of faith.

The Proofe.

IVstly is the Church of Rome condemned of vs, and all Churches reformed, because she hath erred, and still very badly euery way doth offend.

1. In life. For,

At Rome the harlot hath a better life.

Then she that is a Romans wife [a].

O Roma, à Roma quantum mutata, vetusta es?
Nunc caput es scelerum, qua caput orbis eras.

a W. Thomas hist. of Italy.

If ye spell *Roma* backeward (saith *I. Bale*) ye shall finde it to be *Amor*: Loue in this prodigious kind. For it is a preposterous *Amor*, Loue out of kind [b]. Hence the pasquill poets:

b Acts of the Eng. votaries, 2. booke præf.

Roma quid est? Quod te docuit præposterus ordo.
Quid docuit? Inuersa verso elementa, scies.
Roma, Amor est: Amor est: qualis? Præposterus. Vnde hoc?
Roma mares, Noli dicere pura: scio.

Againe.

Roma vale; vidisse satis est vidisse. Remertar,
Cum Leno, aut meretrix, Scurra, Cynedus ero.

2. In ceremonies, which are in number infinite. *Gerson* writeth how diuers men haue runne into desperation; others haue killed themselues, finding that they were not able to keepe and performe the ceremonies of the Romish Church [c]. For vse also they are vaine, and impious: as their leading vp and downe of an Asse on Palme Sunday, their battering of hell:

c Confes. Aug. ar. 4.

their buriall of the Crosse, &c. yea, and damnable, because Romish ceremonies are held both necessarily to be obserued, as well as the Lawes of God [d], and also to merit heauen. For sins veniall (say the Rhemists) be taken away by sacred Ceremonies [e].

3. In doctrine. For proofe hereof, see the Popish errors in euery article almost, if not proposition of this booke.

Againe looke we vnto the head of the Antichristian Synagogue, and we shall finde that of them,

Some haue beene Coniurours, Sorcerers, and Inchanters; as were Pope *Martin* 2. *Siluester* the second and third, *Benedict.* 8. *Iohn* 19. 20, 21. *Sergius* 4. *Gregory* 6. and 7. and such were all the Popes (euen 18. for number) from *Siluester* the second, vntill *Gregory* the seuenth [f].

Some Heretikes. For *Siricus*, *Calixtus*, *Leo* 9. and *Paschalis* condemned the marriage of Priests; *Liberius* was an Arrian; *Marcellinus*, an Idolater; *Honorius* a Monothelite [g].

Iohn the 22. held many errors, whereof *W. Occam* wrote a booke [h], one whereof was, that the soules of the wicked should not be punished, till the day of Iudgement.

Pope *Iohn* the 23. denyes the soules immortality [k].

And some worldly, prophane, and deuilish Atheists. For *Sixtus* 4. builded a Male stewes [l].

Paul 3. receiued a monethly pension for 45000. whores at Rome [m].

Leo the 10. made a Fable of the Gospel of Christ [n].

Hence it proceeded, that

Rome hath bincalled Babylon, both by S. *Augustine* [o], and *Hierome* [p], and by Pope *Pius* 5. was said *Magis* Gentilizare, *quàm* Christianizare: rather to Gentilize, or to be a City of Heathens; rather then of Christians [q].

S. *Bernard* said how the Romans in his time were hatefull vnto heauen and earth, yea and hurtfull vnto both, wicked against God: rash against holy things, and seditious among themselues [r].

Genebrard (himselfe an Antichristian Romanist) writeth that 50. Popes successiuely and within the space of 150. yeres, depar-

d Eckius enchir. de hum. const. aviom. 2.
e Test. Rhem. an. marg. 258.
f Cyp. Valera in his Treatise of the Pope, &c. out of Caia. Benom.
g Cath. Apol. 2. part. p. 53. Test. Rhem. an. Luc. 22. 31.
h Biblioth. Simleri.
i Gerson. ser. 1. Pasch.
k B. Iewel def. fol. 641.
l Acts & Mon.
m D. Sparke against Id. Albine, p. 399.
n Smeton contra Hamilt. p. 104.
o De ciuit. Dei, lib. 18.
p Præf. lib. de Sp. S.
q Chr. Franck. præf. ad Paradox.
r De consid. ad Eugend.

departed from the vertue of their Elders, and ſhewed themſelues Abiurers of Chriſtianity, and Apoſtataes, rather then Catholike Biſhops [a].

a Chron. lib. 4. p. 817.

The Pope was proclaimed Antichriſt at Rhemes by the Councell there, vnder *Hugh Capet* [b].

b Arnolph. in Conc. Rhem. inter opera Bernardi.

Errors, and aduerſaries vnto this truth.

What the Papiſts are then, it appeareth, whoſe doctrine (as hath beene ſhewne) is, that the Church of Rome neither hath nor can erre.

Errauerunt aliæ eccleſiæ (ſaith *Di. Stella*) other Churches, as Antioch, Alexandria, Conſtantinople, &c. haue erred, *ſed nunquam eccleſia Romana*, but the Church of Rome neuer yet erred [c].

c Stella in Luca 9. fol. 430.

Id conſtanter negamus (ſaith *Coſterus* the Ieſuite) we conſtantly deny, that Chriſt his Vicars, and *Peters* ſucceſſors, the Biſhops of Rome, haue either taught hereſies, or can propound errors [d].

d Enchirid. controuerſ. c. 3. de ſummo Pontif. p. 136.

God preſerueth the truth of Chriſtian Religion in the Apoſtolike Sea of Rome [e], and it is not poſſible that the Church (meaning the Church of Rome) can erre, or hath erred at any time, in any point, ſay the Rhemiſts [f].

e Teſt. Rhem. an. Matth. 23. 2.

f Ibid. an. mar. p. 264.

20. Article.

Of the authority of the Church.

1 *The Church hath power to decree Rites or Ceremonies* 2, *and authority in controuerſies of faith. And yet it is not lawfull for the Church* 3 *to ordaine any thing that is contrary to Gods Word,* 4 *neither may it ſo expound one place of Scripture* 5, *that it be repugnant to another. Wherefore although* 6 *the Church be a witneſſe, and a keeper of holy Writ: yet as it ought not to decree any thing againſt the ſame, ſo* 7 *beſides the ſame, ought it not to enforce any thing to be beleeued for neceſsity of ſaluation.*

The

The Propositions.

1. The Church hath power to decree rites, or ceremonies.
2. The Church may not ordaine what rites, or ceremonies shee will.
3. The Church hath authoritie to iudge, and determine in controuersies of faith.
4. The Church hath power to interpret, and expound the Word of God.
5. The Analogie of faith must be respected in the exposition of the Scripture.
6. The Church is the witnesse, and keeper of Gods written Word.
7. The Church may not enforce any thing to be beleeued, as necessary vnto saluation, that is either contrary, or besides the Word of God.

1. Proposition.

The Church hath power to decree rites, or ceremonies.

The proofe from Gods Word.

THE Churches authoritie to decree rites, or ceremonies, is warranted in the Word of God, first by the example of the Apostles, who did ordaine rites and ceremonies: among other things, that

In the Church men should not be couered [a].
Women should keepe silence [b], and be couered [c].
A knowne tongue vnderstood of the common auditory, should be vsed [d], with other things [e]. Next, by the generall and binding commandement of God himselfe, who at all times will haue euery thing in the Church to bee done vnto edifying [f], honesty, and by order [g], as being not the author of confusion, but of peace [h].

a 1 Cor. 11. 4, 7, 14, &c.
b 1 Cor. 14. 34.
c 1 Cor. 11. 5.
d 1 Cor. 1. 24.
e 1 Cor. 22. 2, 3, 4.
f 1 Cor. 14. 16.
g Ibid. v. 40.
h Ibid. v. 33.

All

All Proteſtant Churches confeſſe the ſame [i].

i Confeſſ. Helv. 1. ar. 13. & 2. c. 22, 23, 24. Baſil. ar. 10. Bohem. c. 15. 17. Gal. ar. 32. Belg. ar. 32. Auguſt. ar. 4. 57. 15. Saxon. ar. 20. Suev. c. 8. 14. Wittemb. c. 27. 31.

Errors and aduerſaries vnto this truth.

This power being giuen by the ſupreme Authoritie vnto the Church, they doe greatly offend, which doe condemne either generally all, or particularly ſome rites, and ceremonies orderly, and lawfully eſtabliſhed: of the former ſort are,

a H. N. Spe. land. c. 31. ff. 6.
b Ibid. cap. 40. ſect. 7.
d R. H. on Pſal. 122.
c Such a one was that Scottiſh miniſter, which ſaid vnto the head of K. *Iames*, how he would hold conformitie with his Maieſties ordinances for matters of doctrine, but for matters of ceremony, they were to be left in Chriſtian liberty vnto euery man.

1. The Family of Loue, who ſay of themſelues, how they are a free people [a], in bondage vnto no creature, nor to any created thing [b], they haue no ſeuerall diſſenting, or variable religions, or ceremonies [c].

2. The Browniſts, who teach that euery Chriſtian is to ioyne himſelfe vnto that people, among whom the Lords worſhip is free, and not bound, or withholden with any iuriſdiction of this world.

3. The Puritanes, whereof ſome would haue all matters of ceremonies to be left in Chriſtian liberty vnto euery man.

Others would haue both temples to bee left without Seruice, Sermons, and Sacraments: and Princes to be ſcarred with the feare of vproares, and ſedition; and all becauſe they would be freed from the obedience vnto ceremonies, not impious of themſelues, impoſed by the Church: the Father of theſe men was *Illyricus*, of whom *Melancton* writeth *f*.

This D. *Barlow* reporteth in the ſumme of the Conſer. p. 21.
f Ep. ad Pium. Lect. p. 455.

Of the latter kinde, be

1. The Family of Loue againe, who vtterly diſlike our Churches, or Temples, alſo our Liturgies, and formes of ſeruing our God, and finally our deſigned times of meeting together for the worſhip of God.

g H. N. Speland. c. 5. l. 5.

Our Churches they blaſphemouſly terme common houſes (and ſo we tearme Brothel-houſes or the ſtewes [g].)

h Ibid.

Our Lyturgies, and manner of ſeruing of God, they call fooliſhneſſe of taken on ſeruices [h], falſe & ſeducing Gods ſeruices [i], of no man to be ordained [k], nor to be obeyed, or vſed, when they are eſtabliſhed [l]; with theſe ioyne the Browniſts,

i H. N. exhor. c. 15. ſect. 2, 3.
k Ib. cap. 16. ſect. 14.
l Ibid. ſect. 3.

who

who doe write, that to haue Liturgies and formes of common prayer, is to haue another Goſpell, and another Teſtament [m].

Our Sabbaths they contemne, yea they condemne, for they ſay, There ought to be no Sabbath day [n]: Our Sabbatarians goe not ſo farre, yet come they neere vnto theſe Familiſts, when they divulge, that

The Church hath no authoritie, ordinarily, and perpetually, to ſanctifie any day, but the ſeuenth day, which the Lord himſelfe hath ſanctified [o].

The Church cannot take away this liberty of working ſixe daies in the weeke [p]. Theſe aſſertions are againſt all holy daies lawfully eſtabliſhed. *Barrow* yet goeth further then doe theſe men, for he ſaith how the obſeruing of times, as it is in our Church, is an errour fundamentall [q].

They alſo be alike culpable, who approuing ſome rites and ceremonies, doe yet tie the Church, or people of God, to the obſeruation of the ceremonies, either Moſaicall, as many haue done, and doe [r], or of the Romiſh Church, as doe the Papiſts [s], and the halfe Papiſts, the Family of Loue [t].

Finally, they are out of the way, which thinke that either one man, as the Pope: or any certaine calling of men, as the Clergie, hath power to decree, and appoint rites, or ceremonies, though of themſelues good, vnto the whole Church of God, diſperſed ouer the vniuerſall world.

m Barrowes refut. p. 144.

n Ziſpl. H. 8. l.

o D. B. doct. of the Sab. 1. booke, p. 31.

p T. C. 1. replie. p. 120.

q Bar. ref. p. 36.

r See art. 7. prop. 3.

s Conc. Trid. ſeſſ. 7. can. 13.

t H. N. euang. c. 31. ſect. 1.

2. Propoſition.

The Church may not ordaine what rites, and ceremonies ſhe will.

The proofe from Gods Word.

AS it is a cleere truth that the Church may ordaine ceremonies: ſo true it is alſo, that the Church hath no power to appoint what rites, or ceremonies ſhe will. For ſhee muſt decree none which be,

Either for their owne nature, impious, like the ordinances, manners, and idols of our forefathers [a]: teachers of vanitie [b],

a Walke ye not in the ordinances of your fathers, neither obſerue their manners, nor defile your ſelues with their idols. Ezek. 30. 18.

b Ier. 10. 8.

and of lies [c].

Or for vse, superstitious: like the brazen Serpent, which King *Ezechiah* brake in pieces [d].

Or for their weight, ouer-heauy, and grieuous to be borne; like the Iewish constitutions [e].

Or for their worthinesse, in the eyes of the ordainers, either of equall price, or of more account then the very ordinances of God, so as for the performance of them, the lawes of God must be left vndone; such were many of the Pharisaicall rites, and traditions *f*.

Or against the libertie of Christians, and to the entangling of them againe with the yoke of seruile bondage g.

Or last of all, any way contrary to the Commandements, Word, and Will of God [h].

But the rites, ceremonies, and constitutions of the Church they must make altogether, and tend both to the nourishing, and encrease of loue, friendship, and quietnesse among Christians, and also to the retaining of Gods people in the holy seruice, worship, and feare of God, according to the rule of the Apostle afore mentioned, Let all things be done honestly, and by order [i].

All Churches reformed consent hereunto [k].

c Heb. 3. 18.

d 2 King. 18. 4.

e Ye lade men with burdens grieuous to be borne, Luke 11. 46. Why tempt yee God, to lay a yoake on the Disciples neckes, which neither our fathers, nor we were able to beare? Acts 15. 10. Why as though ye liued in the world, are ye burdened with traditions? Col. 2. 20.

f Ye lay the Commandement of God apart, and obserue the traditions of men, as the washing of pots, and of cups, and many other such like things ye doe, Marke 7. 8. Yee reiect the Commandements of God, that yee may obserue your owne traditions, &c. making the Word of God of none authoritie, by your traditions which you haue ordained, Ibid. 9. 13. g Stand in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage, Gal. 5. 1. h Euery plant, which my Father hath not planted, shall be rooted vp, Math. 15. 13. i 1 Cor. 14. 14. k Confes. Helv. 2. cap. 5. Gal. ar. 33. Belg. ar. 33. Augustar. 7. 15. Saxon. 20. Wittemb. ar. 35. Sueyica. c. 14.

Errors, and aduersaries vnto this truth.

The premises being, as they are, most true, most false then is it which the Papists doe publish, *vid.* that

The Church hath power to change the Sacraments ordained euen by Christ himselfe [l].

Whatsoeuer the Apostles, and Rulers of the Church com-

l Conc. Trid. sess. 5. cap. 2.

mand, is to be kept, and obeyed [b].

The authority of the Church is greater then of the Sacred Scripture [c].

b Teſt. Rhem. an. marg. p. 336.
c Confeſſ. Pa-trocenien. c. 15.

3. Propoſition.

The Church hath authority to iudge, and to determine in controuerſies of faith.

The proofe from Gods Word.

AVthority is giuen to the Church and to euery member of ſound iudgement in the ſame, to iudge in controuerſies of faith; and ſo in their places, to embrace the truth, and to auoid, and improue Antichriſtianity, and errors; and this is not the priuate opinion of our Church, but both the ſtraight commandement of God himſelfe particularly vnto all Teachers [a], and hearers [b], of Gods Word, and generally vnto the whole Church [c], and alſo the iudgement of our godly brethren in foraigne countries [d].

a Caſt away prophane, and old wiues fables, 1 Tim. 4. 7. O Timothy, keepe that which is committed vnto thee, 1 Tim. 6. 20. A Biſhop muſt, &c. hold faſt the faithfull word according to doctrine, that he alſo may be able to exhort with wholeſome doctrine, and improue them that ſay againſt it, &c. Tit. 1. 9, &c. Heare not the words of the prophets that propheſie vnto you, and teach you vanities: they ſpeake the viſion of their owne heart, and not of the mouth of the Lord, Ier. 23. 19. Beware of falſe prophets, Matth. 7. 15. Beware of dogges, beware of euill workers, Phil. 3. 2. The ſheepe know the ſhepherds voyce, and they will not follow a ſtranger, but they flye from him: for they know not the voyce of ſtrangers, Iohn 10. 4, 5. Be not carried about with diuers and ſtrange doctrines, Heb. 13. 9. Beware leſt you be alſo plucked away with the errour of the wicked, and fall from your owne ſtedfaſtneſſe, 2 Pet. 3. 17. If there come any vnto you, and bring not this doctrine, receiue him not to houſe, neither bid him, God ſpeed, 2 Iohn 10. If any ſhall ſay vnto you, Loe, here is Chriſt, or there, beleeue him not. For there ſhall ariſe falſe Chriſts, and falſe prophets, Matth. 24. 23, 24. I ſpeake vnto them which haue vnderſtanding, iudge ye what I ſay, 1 Cor. 10. 15. Try all things, and keepe that which is good, 1 Theſſ. 5. 21. d Confeſſ. Wittemb. ar. 32. Suevic. ar. 15.

The errors and aduerſaries vnto this truth.

VNſound therefore in iudgement are the Papiſts. For firſt, thy maintaine,

That the Pope of Rome hath the power to iudge all men,

and matter, but may be iudged of no man [a], to decree (without controulement) againſt the Epiſtles of S. *Paul* [b], to diſpence euen againſt the new Teſtament [c]; and to giue the ſenſe, and meaning of the holy Scripture, to which ſenſe, or interpretation of his, all and euery man without contradiction, muſt yeeld, and obey [d].

Next they publiſh, and hold, that the power to iudge of religion and points of doctrine is, either in Biſhops onely, as ſome of them do thinke [e]; or in their Clergy only, as others deeme [f], and in the Church of Rome onely, as all of them ſuppoſe [g].

a Diſt. 40. c. Si Papa.
b Carol. Ruinus.
c Panorm. Extra de diuortiis.
d Hervæus de poteſtate Papæ.
e The myſteries of religion are committed to the truſt of Biſhops, *plebi tantum ſciendum eſt, quod ad mores formandos, & vitam pertinet*, the common people are onely to know that which pertaineth vnto manners, and good behauiour, ſaith Fryer *Laurence a Villauincence, de forman concion.* lib. 1. cap. 10. *Nec gratia, nec interior aliqua virtus requirenda eſt in membris, vel miniſtris Eccleſiæ, præter publicam profeſſionem fidei*: It is ſufficient for the members, and Miniſters of the Church, to make open profeſſion of the faith, more is not required of them, neither grace, (to iudge of doctrine) nor any other inward vertue, ſaith *Petrus à Soto, aſſert. cath. de Ec.* The common and faithfull people may in a generality refuſe, and forſake all new doctrine, diſſenting from that which they haue learned and embraced. *Non autem vt doctrinam in particulari, ex cauſis & fundamentis ſuis examinent, ſic proprio iudicio diſcutiant quid verum, quid falſum ſit*: But they haue none authority to examine any doctrine in particular from the very cauſes, and grounds, and thereby ſearch out what is true, what falſe; *quod proprium eſt Eccleſiarum magiſtris*, this they muſt leaue to the maſters of the Churches, to whom properly it belongeth, ſaith *Stapleton, Antid. eua. in Matth.* 7. g *Sacræ ſcripturæ ſenſus nativus & indubitatus ab eccleſia catholica eſt petendus* (ſaith the forementioned *Petrus à Soto.*) The native, and true ſenſe of the ſacred Scripture, is to be fetcht from the Catholike Church (of Rome) *Aſſert. cath. de Ecc.* The whole Church throughout the world knoweth, that the holy Church of Rome hath power to iudge of all matters, *neque cuiquam licebit de eius iudicio iudicare*, neither is it lawfull for any man to giue any ſentence of her iudgement. *Gelaſius* 9. q *Cuncta.*

4. Propoſition.

The Church hath power to interpret, and expound the Word of God.

The proofe from Gods Word.

TO interpret the Word of God, is a peculiar bleſſing, giuen by God onely to the Church, and company of the faithfull, though not to all, and euery of them. For

No man knoweth the Son, but the Father; neither knoweth

eth any man the Father, but the Sonne, and he to whom the Sonne will reueale him [a].

a Matth.11.27

It is giuen to you to know the ſecrets of heauen (ſaith our Sauiour) vnto his diſciples, but to them it is not giuen [b].

b Mark. 13.11.

The manifeſtation of the Spirit is giuen to euery man to profit withall. For, to one is giuen by the Spirit, the Word of wiſedome, &c. and to another, propheſie [c].

c 1 Cor.12.7.

If any thing be reuealed to another that ſitteth by, let the firſt hold his peace, ſaith S. *Paul* vnto the Church at Corinth [d].

d 1 Cor.14.30.

Ye haue an oyntment from him that is holy, and yee haue knowne all things, &c. ye need not that any man teach you, ſaith the Apoſtle *Iohn* [e].

e 1 Iohn 2.20, 21, 27.

Hereunto ſubſcribe the Churches in *Heluetia* [f], *Wittemberg* [g], *Boheme* [h].

f Confe.Helv. 2.cap.2.
g Confeſſ. Wittemb.cap.30.
h Confeſ.Bohe. cap.1.

The Errors, and aduerſaries vnto this truth.

Many & ſundry are the aduerſaries vnto this truth, whereof Some thinke, that to expound the Word of God, is ſo eaſie a matter, as any Student, endued with a good naturall wit, by diligence and induſtry of his owne, may doe the ſame.

Some teach, how to interpret the Scriptures, is too hard a thing for any mortall man to attaine vnto: ſo did *Iohannes de Waſſalia* [a], and doe many Anabaptiſts.

a Æneas. Syl.

Some, though they acknowledge that diuers haue the gift to open the ſenſe of Gods Word; yet that ſome, ſay they, are not the knowne Preachers, and writers in the reformed and Chriſtian aſſemblies, whom the Family of Loue, in ſcorne doe tearme the Scripture-learned. For ſaith the ſaid Family, It is meere lyes, & vntruth, &c. whatſoeuer the Scripture-learned, through their knowledge out of the Scriptures, inſtitute, preach, and teach [b]. They preach the letter, &c. but not the Word of the liuing God [c], but themſelues onely haue that gift, neither euery one of the Family, but the illuminate Elders. For to them it is giuen to know the truth [d], and they are the Elders of the Godly-vnderſtanding, and of the manly-wiſedome, the [e] Primates or principals in the light [f].

b H.N.euang. c.33.ſect.11. 12,13.
c Idem.i.ex. hor.cap.16. ſect.18.
d Idem in his Prov.c.21 ſect 2
e Sp.land.cap. 7.ſect.10.
f 1 Exhor.cap. 14.ſect.1.

Some doe ſuppoſe, that to interpret the holy Scriptures, is not ſo much a ſpeciall gift of God vpon ſome choſen perſons, as an ordinary power annexed to the ſtate, and calling of Popes, Biſhops, and Clergy men g.

g See the propoſit. next immediate, aforegoing.

Others be ſo farre from giuing the people of God, not being of the Clergy, power to expound, as they will not ſuffer them to reade, nor ſo much as to haue the Scriptures by them in a vulgar tongue, except it be their owne moſt corrupt, and barbarous tranſlation, which but of late yeeres neither, and that in part too, is granted by the Papiſts; but in place thereof they thruſt vpon the Laity, their moſt idolatrous, and blaſphemous Feſtiuals, Legends, Roſaries, Horaries, and Pſalteries of our Lady, as falſly they called her.

5. Propoſition.

The analogy of faith muſt be reſpected in the expoſition of the Scripture.

The proofe from Gods Word.

FOraſmuch as no propheſie is of any priuate motion [a], and whatſoeuer interpretation man giueth, if it agree not to the analogy of faith, which S[t]. *Paul* gaue in commandement to be obſerued [b], is priuate interpretation; ſpeciall heed is to be had, that one place of Scripture be ſo expounded, as it agree with another; and all to the proportion of Faith.

a 1 Pet.1.20.
b Rom.12.6.
c Confeſ.Helv. 1.ar.2.& 2.c.2. Gal.ar.7. Sax. ar.1. Wit.c.30, 31,33. Suev. ar.1.

The Churches reformed approoue this aſſertion by their ſubſcriptions [c].

Errors and aduerſaries vnto this truth.

Of another iudgement are many. For

Some do thinke, the Scripture may be expounded in what ſenſe, and to what purpoſe men liſt, as the Phariſes [a], the Seuerians [b], and Papiſts, among whom there be which from this opinion doe tearme the moſt holy Word, and Scriptures of God moſt reprochfully, A ſhipmans hoſe, a Leaden rule, a Noſe of waxe [c].

a D. Iren. l.4. cap.2.5.
b Euſ. eccl. hiſt. lib.4.c.29.
c Pighius controuer.3.de Ec. & Hierac.l.3. c.3. Lindan. præf.Cenſ. Colon.

Some

Some do miſſike all interpretations, and written Commentaries vpon the Scriptures, as vnneceſſary, and vaine, ſuch were *Servetus*, *Valdeſius*, *Coranus*, with others of late yeeres [d], and are the Libertines, Scwenkfeldians [e], and Family of Loue *f*.

Some depend wholly vpon viſions, and reuelations, as did the Enthuſiaſts [g], *Nicholas Storch*.

Thomas Monetarius, the Anabaptiſts [h], and our late Engliſh reformer *Hacket* [i].

Some diſlike of the literall, and referre the Allegoricall ſenſe of the Scriptures; and thereby deuiſe what them liſt, moſt monſtrouſly from the Word of God; as did the Origeniſts, and doe the Libertines [k], and Family of Loue; hence teaching one the other, that the ſpirituall vnderſtanding is the Word of God, and that to embrace the literall ſenſe, is to commit Idolatry [l].

Some of euery place of Scripture will haue an expoſition both Analogicall, Allegoricall, Hiſtoricall, and Morall, as the curious Thomiſts, and Monks.

Some are addicted to an interpretation, which they call myſticall and propheticall, as *Brocardus Morelius*, and others.

Some are of minde that the Goſpell, or Euangelicall Word cannot be committed to letters, and writing, ſaith *Lindanus* [m].

Some doe thinke (as afore alſo hath bin ſhewed) how that is the odde, and onely true ſenſe of the Scriptures, which is made and giuen by the Church [n], and Pope of Rome [o].

Some doe maintaine, that as the Church in time doth alter: ſo the interpretation of the Scripture alſo therewithall doth vary, whereby that which in the Apoſtles time was a truth, in theſe dayes ſhall be a falſhood. In which error was Cardinall *Cuſanus* [p].

d Beza. epi. 59.
e Ibid.
f H. N. 1. exhor. cap. 16. ſect 4.
g Theod. hæret. fab. l. 3.
h D. Maior. in Dom. 8. Poſt. Trinit. homil. fol. 440.
i Arthing. ſedu. p. 17.
k Calv. contra Anabap.
l Allens conf.
m Lib. 1. c. 2.
n Hæretici Scripturarum cognitionem, & intelligentiam extra Eccleſiam ponunt: nos autem (Papiſtæ) volumus Eccleſiæ Romanæ eſſe annexam, nec ab ea ſeparari patimur. Stapl. antid. Euang. in Ioan 19. 21. p. 418. Sicut Chriſto Iudæi: ſic nos Eccleſiæ (Romanæ) ſimpliciter credere debemus, ſaith Stapleton, Antid. in Luc. 10. 16. When the authoritie of the Church leaueth the holy Scripture, then are they of no more account, then Æſops fables. Wolf. Herman.
o Si Papam qui Chriſti vicarius eſt, ac eius omnimoda potestatem habet in terris, confiterentur non errarent hæretici (ſaith Stella in Lucæus,) fol. 499. p. Cuſan. ad Bohemos epiſt. 2.

6. Pro-

6. Propoſition.

The Church is the witneſſe, and keeper of Gods written Word.

The proofe from Gods Word.

THough the Church hath authoritie to heare, and determine in controuerſies of faith: yet hath the Church power, neither to iudge the Word of God, nor to iudge otherwiſe then Gods Word doth iudge. For it is ſaid to the Church and people of God,

I beſeech you brethren, marke them diligently, which cauſe diuiſions, and offences, contrary to the Doctrine which you haue learned, and auoid them [a].

Heare him [b]. To him giue all the Prophets witneſſe [c].

Search the Scriptures [d]: whoſoeuer tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God [e].

Ye are, &c. built vpon the foundation of the Apoſtles, and Prophets [f].

And of the holy Scriptures.

Thy word is the truth [g]. They have *Moſes* and the Prophets, let them heare them [h], ſaith our Saviour Chriſt.

Wee haue alſo a ſure word of the Prophets, ſaith Saint *Peter* [i].

And Saint *Paul:* The whole Scripture is profitable to teach, &c [k].

If any man teach otherwiſe, and conſenteth not to the wholeſome words of our Lord Ieſus Chriſt, he is puft vp, and knoweth nothing, &c [l].

And ſo with vs the other Churches conceiue both of the Scriptures, and Church [m], yet all of vs doe grant, that the Church as a faithfull witneſſe may, yea of neceſſitie muſt teſtifie to the world, what hath bin the doctrine of Gods people

a Rom. 16. 7.
b Matth. 17. 5.
c Acts 10. 43.
d Iohn 5. 39.
e 2 Iohn 5. 9.
f Eph. 2. 19.
g Iohn 27. 17.
h Luke 16. 29.
i 2 Pet. 1. 19.
k 2 Tim. 3. 16, 17.
l 1 Tim. 6. 3, 4.
m Confe. Helv. 2. cap. 1. Bohe. cap. 1. Gal. ar. 5. Belg. ar. 7. Wittemb. ar. 30. 31, 32. Sax. ar. 11.

ple from time to time, and as a truſtie Recorder is to keepe, and make knowne what the Word of God, which it hath receiued, is, which truely hath beene performed afore the Word was written by the Patriarches, and after the ſame was committed to writing, before Chriſt his incarnation, by the Iewes, in Chriſt his life time [n], in the Primitiue Church [o]: From the Apoſtles time, by the godly Chriſtians thorowout the world.

n Luke 4. 17.
o Acts 13. 27. Acts 15. 21. 2 Cor. 3. 15. 2 Cor. 8. 18.

Errors, and aduerſaries vnto this truth.

Be it farre therefore from vs to thinke, which the Papiſts doe not ſticke to write, and ſay, namely, that

The Church is to iudge the Scriptures, and not the Scriptures the Church [a].

a Io. Maria Verractas. Pighius in controuerſ. de Ec.

The Scripture is not of the effence of the Church: Becauſe without it a Church may be, though not very well. So ſaid *Card. Cuſan* [b].

b Card. Cuſan. ep. 2. ad Bohe.

The Scripture, becauſe (in their opinion) it is vnperfect, cānot: obſcure, may not: ambiguous, ought not to be the iudge. So *Lindan* [c], *Latomus* [d], *Petrus à Soto* [e], *Pighius* [f], *Coſter* [g], &c.

c Lind. l. 1. c. 1. d Contra Bucer. e De S. Scrip. f Eccl. Hierar. l. 1. c. 1. g Enchir. de S. Scrip. c. 1.

He is an heretike that cleaueth to the Scriptures. So ſaid *Iacobus Hoeſtratus*.

Againe, the carefull keeping of the holy Scriptures by Gods people from age to age, and time to time, declareth firſt, how the mother Church of Rome, is not the onely keeper of the holy writ; and next, that curſedly they doe offend, which either as greatly eſteeme the Ethickes of *Ariſtotle*, as the Commandements of God, the Odes of *Pindar*, as the Pſalmes of *Dauid* [h], the workes and bookes of men, as the writings of God, which the Councell of Trent doth [i]: or before, and aboue the Scripture preferre vnwritten Traditions. Hence *Petrus à Soto*.

h Aug. Polit. i Sef. 4.

Tradition (ſaith he) is both more ancient, and more effectuall then the holy Scripture [k]: and *Lindan*, The Scriptures would bee of no validitie, neither had continued till this day but for traditions [l].

k Conf. Cath. de Eccleſ. l Lind. l. 1. c. 4, 5.

7. Proposition.

The Church may not enforce any thing to be beleeued, as necessary vnto saluation, that is either contrary, or besides the Word of God.

The proofe from Gods Word.

a Deut. 4. 2. YEe shall put nothing vnto the Word which I command you, neither shall yee take ought there-from [a].

b Prou. 30. 6. Put nothing vnto his words, lest hee reproue thee, and thou be found a lyer [b].

c Gal. 3. 15. Though it be but a mans couenant, when it is confirmed, (yet) no man doth abrogate it, or addeth any thing thereto [c].

If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke. And if any man shall diminish of the words of the booke of this prophecy, God shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are

d Reu. 22. 18, 19. written in this booke [d].

e Conf. Helv. 1. ar. 4. & 2. c. 2. Basil. ar. 10. Bohem. cap. 1. Gal. ar. 5. Belg. ar. 7. Saxon. ar. 1. Wittenb. c. 30. 33. Suevica. ar. 1. And so witnesse with vs the Churches reformed [e].

Whatsoeuer also is grounded vpon Gods written Word, though not by our common, and vulgar tearmes to be read therein, we doe reuerently embrace, which maketh vs for doctrine to embrace the Consubstantialitie of our Saviour with the Father, and the holy Ghost, which the Arrians would not; a Trinitie of persons in the Godhead, which the Sabellians would neuer doe: the iustification by faith onely, which the Papists will not; the Baptisme of infants, and young children, which the Anabaptists dare not: and for discipline, not to refuse, of Church officers, the names; Archbishops, Patriarches, Primates, Metropolitanes, Suffragans, Parsons, Vicars, &c. of Ecclesiasticall censures the tearmes; Suspension, Excommunication; of Ceremonies, none at all which tend either vnto order, comelinesse, or edification.

But from the heart we abhorre in matters both of doctrine, and discipline, whatsoeuer either agreeth not with the Canon of the Scripture, or is not grounded thereupon.

The

The Errors, and aduersaries onto this truth.

Hence deteſt we both all the old heretikes, and their fancies, with the new prophets of Baſilides, the manifeſtation of Marcion; the myſteries of the Manichies, the Iobelæa of the Scythians, the Symbonia of the Achontikes, the Cabala of the Iewes; the Alcaron of the Turkes: and alſo all new heretikes, and Schiſmatikes with all their curſed opinions, as firſt the Anabaptiſts, and namely the Libertines, the Dauidgeorgians, and Family of Loue, and all the codeified Elders thereof, as *Henry, Nicholas, Eliud, Fidelitas, Chriſtopher Vitell, Theophilus*, the Exile, and the reſt.

Next the Papiſts, whereof

Some haue commanded that all the Popes decrees ſhould be taken, as confirmed by the mouth of God himſelfe: ſo did Pope *Agatho* the firſt [a].

Some write (as *Baſgradus*) that if the Pope beleeue there is no life to come (as ſome Popes haue done) we muſt beleeue it as an Article of our faith.

Some ſay, if the Pope carry innumerable ſoules with him vnto Hell, yet he may not be iudged: ſo did the Pope *Boniface* the eighth [b].

Some, as *Bellarmine*, conclude, that it is a point of faith to hold, that the Biſhop of Rome hath ſucceeded *Peter* in the vniuerſall regiment of the Church [c].

Others, as the Ieſuites, perſwade their Catholikes, that the King of Spain, & their Catholike faith are ſo linked together, as it is become a point of neceſſity in the Catholike faith, to put all Europe into the hands of the ſaid King, otherwiſe the Catholike religion will be vtterly extinguiſhed, and periſh [d].

Others of them haue publiſhed a new Goſpel, called *Euangelium æternum, & ſpiritus ſancti*, which they ſay doth ſo far excell the Goſpel of Chriſt, as the kernell ſurpaſſeth the ſhell, the Sunne the Moone, and light darkeneſſe. The author whereof was one *Cyrillus* a Carmelite.

And laſtly the Puritanes, and all the ſpeculations of *Brown, Barrow,*

a Gra. diſt. 16. Sic.

b Decr. lib. 3. tit. 2. Cranz. lib. 8. c. 36.

c Bellarm. de Pontif. Rom. l. 2. c. 12.

d Spar. diſ. of the Eng. Ieſ. d. 7.

21. Article.

Of the authority of generall Councels.

Generall Councels 1 may not be gathered together without the commandement and will of Princes. And 2 when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit, and Word of God) they may erre, and 3 sometimes have erred, euen in things pertaining vnto God: wherefore 4 things ordained by them, as necessary vnto saluation, have neither strength, nor authority, vnlesse it may bee declared that they be taken out of holy Scriptures.

The Propositions.

1. Generall Councels may not be gathered together, but by the commandement, and will of Princes.
2. Generall Councels may erre.
3. Generall Councels haue erred, euen in things pertaining vnto God.
4. The things ordained by generall Councels, are so farre to be embraced, and beleeued, as they are conformant to Gods holy Word.

1. Proposition.

Generall Councels may not be gathered together, but by the commandement of Princes.

The proofe from Gods Word.

GReat is the power, and authority of Kings and Princes, by the Word of God. For as the defence of Religion is committed vnto them: so must they see that all men doe their duties. That these things the better may be performed, they are, as iust occasion is offered, not as men, vnder the power of others, to summon, but as supreme gouernors, within their owne territories, and dominions, to command all sorts of men to meete together, and that either to the implanting of the truth where it is not; or to the suppression of sin, errors, idolatry, and superstition, where, or in whomsoeuer it doth arise, or is rooted. Such Councels were holden, both in the time of the Mosaicall gouernment, by the commandement of the most godly Kings, *Dauid* [a], *Salomon* [b], *Asa* [c], *Ezechiah* [d], and *Iosiah* [e], and since the Gospel hath bin receiued into Kingdomes, and Common weales, by Christian Princes, Kings, and Emperors, who gathered Councels both Generall, as the Nicene was by *Constantine* the great [f]. The Councell of *Constantinople*, by *Theodosius* the elder [g], the Councell of *Ephesus*, by *Theodosius* the younger [h], the Councell of *Calcedon*, by *Marcian* [i], and Nationall, and Prouinciall [k] so the Councell at *Francksford*, *Rhemes*, *Turon*, *Arelat*, *and Moguntia*, by the will and commandement of *Charles* the great [k], at *Matison*, by *Gunthramus* [l], at *Paris*, and *Orleance*, by the direction, and appointment of *Childebert* [m], were kept and holden.

And neuer yet had there bin a Councell, either Generall, or nationall, or whatsoeuer (I onely except the councels held by the Apostles and Apostolicall men in a troublesome state, and time of the Church, there being then no Christian Princes and Emperors to countenance the truth) neither begun, or ended, to the glory of God, but it hath bin, I say, not called onely, but confirmed also by some godly Emperour, King, or Queene. This in effect is granted by all reformed Churches [n].

a 1 Cor 3.1,2.
b 1 Kings 8.1.
c 2 Chr. 15.9.
d 2 Chr. 29.4.
e 1 Chr. 34.29.
f Russi. l. 10. 1.
1. Euseb. de vita Const. l. 3. c. 9.
g Theo. l. 5. c. 6.
h Euag. l. 1. c. 2.
i Leo ep. 43. 53.
k Auentin. Carranza. summa Conc. Carion. lib. 3.
l Turon. l. 8. c. 10.
m Magdeburg eccles. hist. Cen. 6 cap. 9.
n Confess. Helv. 1. ar. 16. & 2. c. 30. Bohe c. 16. Belg. ar. 36. Saxon. ar. 23. Wittemb. c. 35. Suevica. in perorat.

The Errors, and aduerſaries vnto this truth.

This aſſertion hath bin oppugned, and that diuerſly both by the Papiſts, and Puritanes. For the Papiſts, they ſay,

Emperours and Kings be the Pope his Summoners, but of themſelues are no abſolute and powerfull commanders, and callers of Councels [a].

a Hard. confut. par.5.c.6.ſect.3.

There ought no Councell to be kept, without the determinate conſent of the Biſhop of Rome [b].

b Harding.

No Councell euer yet had firme and lawfull authority, which was not confirmed by the Biſhop of Rome [c].

c Duræus con. Whitak. lib.2. Cardil. in def. Concil. Triden. diſp.1.

The Popes of Rome (and not Chriſtian Princes) haue the authority, and power of making lawes eccleſiaſticall, and of calling Councels [d].

d Teſt. Rhem. an. Matth.16.

And the Puritanes doe thinke, that priuate perſons without the leaue, or priuity of Princes, may ſummon aſſemblies about Church cauſes at their pleaſures, and conſult about the publike affaires of the Church. Of this mind was *Beza* [e], and be the diſciplinaries both of South [f], and North Britaine [g].

e Perplacet autem mihi quod de cõuentu abſque vlla principum, aut ciuitatum authoritate, priuatim inſtituendo, ſcribis, Beza. epi.68. p.292.

Others (aduerſaries to both Puritanes and Papiſts) are of mind, that were the Pope a good man (as he is nothing leſſe) he might, and he being wicked, other good Biſhops (though ſubiect vnto Kings, and Emperours) may ſummon Councels at their diſcretion. An error of *Scelneccerus* [h].

The Muſcouites haue a fancy, that ſince the ſeuenth generall Councell that was, neither Prince, nor Pope, nor any other men elſe haue power to call a generall Councell [i].

f Witneſſe their Claſſicall aſſemblies, at Commencements, Faires, &c. See Diſcipline grounds. g The approbation, or diſallowance of a generall aſſembly hath beene, and ſhould be a matter, and cauſe ſpirituall, and alwayes cognoſced, and iudged by the Church, as iudges competent within this Realme, ſay certaine Scottiſh Miniſters in their letter vnto the Lords of the Kings priuy Councel in Scotland, which letter is printed in the ſaid Lords declaration, &c. publiſhed, an. 1606. and printed by Robert Barker. h Analyct. pag.35. i Surius comment. an.1501. pag.30.

2. Propoſition.

Generall Councels may erre.

Th

The proofe from Gods Word.

GEnerall Councels, consisting, first of men, who may erre, nothing more easily (for all the imaginations of mans heart are only euill continually [a], euen from his youth [b], but God only is true,) and all men are [c], yea, and euery man is a lyer [d].

Next, of men differing in yeeres, riches, learning, iudgement, calling, and authoritie: whereby distractions of opinions often doe arise.

Thirdly, of many men, whereof the wicked be for number commonly the maior part, and the better in outward countenance of the world.

Lastly, of men, not all, nor alwaies either grounded with Gods holy Spirit, and Word; or gathered together in the Name of Christ: none of sound iudgement in Religion, doe doubt but they may erre.

If *Paphnutius* had beene absent at Nice, that Councell had erred [e].

If *Hierome* had beene away at Calcedon, that Councell had erred *f*.

At any time (if some be beleeued) be the Pope of Rome not present at such meetings, either *per se*, or *per Legatum*, by himselfe, or his Legate, no Councell but must erre [g].

Therefore Councels may erre.

That which one Councell doth establish, another will disanull: They will not (we must thinke) reuoke, that which is well decreed. Therefore Councels may erre [h].

a Gen. 6. 5.
b Gen. 9. 21.
c Psal. 116. 11.
d Rom. 3. 4.
e Sozom. lib. 1. c. 33.
f B. Iewel. def. fol. 38.
g Rosien. contra Luther.
h Test. Rhem. an Ioh. 16. 13.

The aduersaries vnto this truth.

Therefore erre doe the Papists, which say that the holy Spirit is director to all Councels, and

That Councels cannot erre.

3. Proposition.

Generall

Generall Councels haue erred, euen in things pertaining vnto God.

The proofe from Gods Word.

COuncels both generall, and particular haue erred, and that in matters of Faith [a].

a Conf. Wittemb. cap. 33.

For in the holy Scriptures we finde, that it was ordained, if any man did confesse that Iesus was the Christ, he should be excommunicate [b], which could not be but by a Councell.

b Iohn 9. 22. and 12. 42.

A councell was gathered to suppresse Christ, and his doctrine [c].

c Iohn 12. 47.

A councell consulted how they might take Iesus by subtiltie, and kill him [d].

d Math. 26. 3, 4.

A councell sought for false witnesse to put him to death [e]:

e Marke 14. 53, 55.

By a councell Iesus was bound, led away, and deliuered vnto *Pilate* [f].

f Marke 15. 1.

A councell iudged our Sauiour Christ to be both a deceiuer [g], and a blasphemer [h].

g Math. 27. 63.
h Luke 21. 71.

A councell corrupted the souldiers, and willed them to tell a lye [i].

i Mat. 28. 12, 13.

A councell withstood *Peter*, and *Iohn*: and commanded them that in no wise they should speake, or teach in the name of Iesus [k].

k Acts 4. 5, 6, 18.

A councell both caused the Apostles to be beaten, and commanded them also that they should not preach in the name of Iesus [l].

l Acts 5. 40.

In ancient writers of credit, we may reade, how (contrary to Gods Word,) by councels, Arrianisme hath beene confirmed; as by the councell at Arminum [m].

m D. Hieron. in vita Damasi Papæ.

By councels the traditions, and bookes of fooliſh men, haue beene made of equall authoritie with the Word of God, as by the Councell of Trent [n].

n Sess. 4. decr. 1.

By councels hath beene established both the adoration of images, as by the second councell of Nice; and the Inuocation of creatures, as by the Tridentine councell [o].

o Brev. Rom. ex decr. S. S. Concil. Trid. restitut. & edit. à Pio. 5.

By councels the authority of Princes hath bin empaired, and the

the Pope, and Clergie, aduanced aboue all earthly Princes; as by the Councell of Lateran [p].

The consideration of the premiſes, and the like, mooued S. *Hilarie* to call the Synode of Mediolane, The Synagogue of the malignant [q]: and

S. *Auguſtine* to write vnto *Maximinus*: Neither ought I to obiect againſt thee the Synode of Nice; nor thou againſt me the Synode of Ariminum [r]: and

Nazianzene openly to pronounce, that, Hee neuer ſaw any good end of a Councell [s]: and

The French Kings Embaſſadour to ſay vnto the Chapter of Trent, that ſcarcely any good at all; or very little, came by Councels vnto the State of Chriſtendome [t]: and

Cornelius Biſhop of Bitonto, to breake out into theſe words, in the face of the Councell at Trent; I would that with one conſent we had not altogether declined from Religion vnto ſuperſtition; from faith vnto infidelitie; from Chriſt vnto Antichriſt; from God vnto Epicurus [u].

p Concil. Later. c. 5. apud Innocent.

q Hilar. epiſt. ad Conſt. Imper.

r D. Aug. contra Max. lib. 3.

s Naz. ad Procop. epiſt. 42.

t Orat. Synod. Legat. regis Fran. an. 1562.

u B. Iewels def. par. 1. fol. 39.

Aduerſaries vnto this truth.

This notwithſtanding, the Papiſts doe continue in an opinion that Councels cannot erre [x].

x Teſt. Rhem. an. Ioh. 16. 13.

4. Propoſition.

The things ordained by Generall Councels, are ſo farre to be embraced, and beleeued, as they are conſonant to Gods holy Word.

The proofe from Gods Word.

GEnerall Councels we ſimply condemne not: yet doe we not ground our faith vpon any Councell, but onely vpon the written Word of God.

Therefore in generall Councels whatſoeuer is agreeable vnto the written Word of God, we doe reuerently embrace; but whatſoeuer is contrary vnto, or beſides the will of God,

reuealed in the holy Scriptures, we doe carefully auoid.

And so are wee commanded to doe euen by God himselfe.

What soeuer I command you, take heed you doe it: thou shalt put nothing thereto; nor take ought there-from [a].

a Deut. 12. 33.

Walke ye not in the ordinances of your fathers; neither obserue their manners, &c. I am the Lord your God: walke in my Statutes, and keepe my Iudgements, and doe them [b].

b Ezek. 20. 18, 19.

Though that wee or an Angell from heauen preach vnto you otherwise, then that which wee haue preached vnto you, let him be accursed. As we said before, so say I now againe, If any man preach vnto you otherwise, then that yee haue receiued, let him be accursed [c].

c Gal. 1. 8, 9.

And so thinke the Churches reformed with vs [d].

d Conf. Helv. 2. c. 18. Bohem. c. 1. Gal. ar. 5. Belg. ar. 7. Wittemb. c. 33.

The aduersaries vnto this truth.

Contrary hereunto are the opinions of the Papists. For of them,

Some doe thinke, that the decrees of Councels doe binde all nations; as Pope *Hormisda* decreed they should.

Some, as Pope *Gregory* the great, supposed that some Councels, and namely, the Councell of Nice, of Constantinople, Ephesus, and Chalcedon [a], some, as *Campian* [b], thought that all Councels were of equall authority with the Word of God. Others, as the Guisian faction in *France*, be resolued in matters of religion to follow the footesteps of their ancestors, though (Gods Word, and) a thousand Councels decree to the contrary [c].

a Greg. 1. l. 1. epist. 24. & l. 2. epist. 49.
b Campian. rat. 4.
c Calvin. epist. Bulling. 1231.

22. Article.

Of Purgatory.

The Romish doctrine concerning 1 *Purgatory,* 2 *Pardons, worshipping, and adoration as well* 3 *of images,*

as

as 4 of reliques: and 5 also of Invocation of Saints, is a fond thing, vainely invented, and grounded vpon no warranty of Scripture, but rather repugnant to the Word of God.

The Propositions.

The Romish doctrine concerning
1. Purgatory.
2. Pardons.
3. Worshipping, and adoration of Images.
4. Reliques.
5. Invocation of Saints is a fond thing, and not warranted by the holy Scripture, nor consonant, but contrary vnto the same.

1. Proposition.

The Romish doctrine concerning Purgatory, is fond, and not warranted by the holy Scripture, nor consonant, but contrary vnto the same.

The proofe from Gods Word.

IT is granted as well by the Romish or false, as by the true Church, that none vncleane thing can enter into the Kingdome of God. And because all men either haue beene, or be still vncleane, therefore they must be purged from sinne.

But in the manner of purging them who are vnpure, they do greatly differ. For the true Church, looking into the Word of God, doth find that we are sanctified, or made cleane in diuers respects, diuersly, as by Baptisme [a], by the Word preached [b], by the blood of Christ [c], and by the Spirit of God [d], and that in this life, and not in the other world.

For in the sacred Scripture there is mention but onely of two wayes, one leading vnto destruction, the other bringing vnto life [e], of two sorts of men, whereof some beleeue, & they

a Christ loued the Church, & gaue himselfe for it, that hee might sanctifie it, and cleanse it by the washing of water through the Word, Eph. 5. 25, 26.

b Now yee are cleane thorough the word that I haue spoken vnto you, Iohn 15. 3.

c The blood of Iesus Christ his Son cleanseth vs from all sin, 1 Iohn 1. 7.

d Ye are washed, ye are sanctified, ye are iustified in the name of the Lord Iesus, and by the Spirit of our God. 1 Cor. 6. 11.

e Mat. 7. 13, 14.

are saued, some beleeue not, and they are damned [f], and of two States, one blessed, where *Lazarus* is; the other cursed, where *Dives* doth abide [g]. A third way or sort, or state cannot bee found in the Word of God.

f Matth. 16. 16. Iohn 3. 18.
g Luke 16.

And therefore the Purgatory in another world both denied hath alwayes bin by the Greeke Churches [h], and neither is, nor wil be acknowledged by any of Gods reformed Churches in this world, as their Confessions doe testifie [i].

h Alphons. de hæres. l. 8. de Indulgentiis. Polydor. de Inuentor. lib. 8. c. 1.
i Confess. Helv. 2. c. 26. Gal. ar. 24. Saxon. ar. 11. Aug. ar. 11. Wittemb. cap. 25.

The aduersaries vnto this truth.

Erronious therefore, and not warrantable by Gods Word concerning Purgatory, is the doctrine both of the old Heretikes, the Montanists, who thought there was a purging of soules after this life [a], and of the new and renued Heretikes, the Papists. For

a Tertul. de cor. militis: & De Anima, in fine.

They thinke it to be vnsound doctrine, and not sufferable in any booke, for Christians to deliuer, that it is vnpossible for godly, and faithfull men or women to be punished after they be dead. Therefore *deleatur*, say they: Blot out such doctrine [b].

b Puniri pios post mortem impossibile. deleatur, Index expurg. p. 16.

They teach by their Catechismes, that to doubt whether there is a Purgatory, or no, is a breach of the first Commandement [c].

c Vaux catech. chap. 3.

Thus doe they pray for the soules of the faithfull (as they fancy) boyling in the torments of Purgatory.

Auete omnes animæ fideles, quarum corpora hic & vbique conquiescunt in pulvere: Dominus Iesus Christus, qui vos, & nos redemit suo pretiosissimo sanguine, dignetur vos à pœnis liberare, &c.

that is,

All haile all faithfull soules, whose bodies doe here, and euery where rest in the dust; The Lord Iesus Christ, who hath redeemed both you and vs, with his most pretious blood, vouchsafe to deliuer you from paines, &c. [d]

d Horæ B. Virg. Mariæ secundum vsum Sar.

They haue ratified the doctrine of purged soules after this life in the Councill of Trent [e].

e Conc. Trid. decr. de Purg. Sess. 25. & sess. 6. can. 30.

It is further to be noted, how the same Papists, sliding

backe

backe from the truth of God, haue fallen into many noisome, and diuers opinions in the matter of Purgatory; agreeing among themselues.

Neither about the place, where Purgatory should be; some placing the same in the bottome of the sea f: some neere vnto the mount Hecla in *Ireland*; some vpon the mount Æta in *Sicil* g, others in the Center of the earth h, others in Hell, whereof they make foure roomes, the first of the damned: the second of infants dying vnbaptized: the third, Purgatory, the fourth *Limbus patrum*, whereinto Christ descended i, and others in a mind tossed, and troubled betwixt hope and feare k.

Neither about the Tormentors there, who are thought of some, to be holy Angels l, of others, to be very deuills m.

Neither about the torments. For some dreame how they are tormented there with fire onely, as Sir *Thomas More*; some with water and fire, as *Roffensis*; and some neither with fire, nor water, but with troublesome affections of Hope, and Feare, as *Lorichius* n.

Neither about the causes of Purgatory torments: because that some doe thinke that onely veniall sins o, others, that veniall, and mortall sinnes too p, (for which in this life men haue done no penance) are there purged.

Nor about the time, which they that be tormented, shall abide in purgatory. For some haue giuen out, how the poore soules there be continually in torments, till the day of Iudgement, as *Dionys. Carthusianus* q; others as Durandus r, doe thinke they haue rest sometimes, as vpon Sundaies, and Holidaies: others are of mind, that in time they shall be set free and at liberty, because their punishment is but temporary s, and others, that at any time they may be deliuered, if either their friends will buy out their paines: or the Priests will pray or say any Masse for them: or the Pope will but say the word.

Nor finally about the state of soules in Purgatory. For,

Our English Papists at Rhemes doe thinke the soules in Purgatory to be in a more happy, and blessed condition, then any men that liue in this world t, and yet say the same Rhemists, that Purgatory fire passeth all the paines of this life u.

f Eckius in Enchirid.
g Bernard. de Bustis Rosar. par. 3. c. 2.
h Spec. pereg. quæst. dec. 1. c. 3. q 5.
i Position Ing. de purgat.
k Lorich. instit. Cathol de 12. Fidei art.
l Albertus, & Roffensis.
m S. Th. More.
n Instit. Catho. vt supra.
o Greg. dial. l. 4 c. 39. Spec. pereg. quæst. dec. 1. c. 3. q. 4.
p Eckius posit. 6.
q De 4. Hom. nouiss.
r De officio mort. l. 7.
s Spec. pereg. quæst. vt supra quæst. 5.
t Test. Rhem. an. Apoc. 14. 13.
u Ibid. an. marg. p. 431.

Thomas Aquinas holdeth how the paines of hell fire, and of Purgatory are all one, and nothing differ, but that the one is but temporall, and the other not so. And others, put in choyce either to tarry in Purgatory one day, or to endure the miseries of this world an 100 yeres, haue chosen to suffer the troubles of this life an hundred yeeres together, rather then to abide the paines of Purgatory but one short winters day [x].

x Cap. Quid, in aliud dist. 25.

Therefore in this contrariety of opinions, some of them, the Papists themselues cannot deny, must be; we say all of them are fond, and contrary to the Word of God.

Besides, they nourish most cursed and damnable errors, as

That all the soules of the faithfull, separated from their bodies, are not at rest.

That all sins in their owne nature, be not mortall, or deadly, and that some deserue not euerlasting torments. They are purged in Purgatory.

That one sinnefull man may saue, and satisfie the wrath of God for another; and that easily by prayer, saying, or doing something for them.

That if friends in this world will doe nothing for the poore soules in Purgatory paines; yet may the said soules come at length vnto happinesse, by abiding their deserued torments vntill the last houre, or day of iudgement, in Purgatory.

Finally, that the Pope is God, in that he can at his pleasure discharge guilty soules both from the guilt of sinne, and from the punishments due for the same.

2. Proposition.

The Romish doctrine concerning pardons, is fond, and not warranted by the holy Scripture, nor consonant, but contrary vnto the same.

The proofe from Gods Word.

SVch hath beene the exceeding mercy, and loue of God towards mankind, that as he hath purged vs from all guiltines

of

of ſinne by the blood: ſo hath he pardoned vs from the euerlaſting puniſhment due for ſin, by the paines of Ieſus Chriſt. For

There is ſaluation in none other. For among men there is giuen none other name vnder heauen, whereby they muſt be ſaued [a].

a Acts 4.12.

Through his name, all that beleeue, ſhall receiue remiſſion of ſinnes [b].

b Acts 10.43.

He hath purchaſed the Church by his owne blood [c].

c Acts 20.28.

With his ſtripes we are healed [d].

d Iſa. 53.5.

He that beleeueth in him, ſhall neither be condemned [e], nor aſhamed [f].

e Iob.3.18.
f Rom.10.11.

Therefore: Come vnto mee all yee that are weary, and laden, and I will eaſe you, &c. and yee ſhall finde reſt for your ſoules, ſaith our Sauiour Chriſt [g].

g Matth.11.28, 29.

If thou ſhalt confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeue with thine heart that God raiſed him from the dead, thou ſhalt be ſaued, ſaith Saint *Paul* [h].

h Rom.10.9.

Errors, and aduerſaries vnto this truth.

This being the doctrine euen of God himſelfe *, we may euidently perceiue, how not onely vaine, but beſide; not onely beſides, but againſt the Word of God, the Romiſh doctrine concerning pardons is: For that doth teach vs,

* Whereof ſee more, Art. 2. pr. 4. ar. 11. pr. 1. ar. 22. pr. 1.

1. To ſeeke ſaluation not at God alone, but at the hands of ſinfull men. For would wee haue a pardon for the ſinnes of 40. dayes? A Biſhop may giue it. For the ſins of 100. dayes? A Cardinall may grant it. For all our ſins committed, or to be committed? From the Pope we may haue it. Hence be his pardons, if you reſpect time, for 40. 50. 100. 1000. 10000. 50000. &c. yeeres; of offences, Homicide, Patricide, Periury, Sodomotry, Treaſon, and what not, &c.

a Vide Taxam. Pœnit.

2. That wee may bee our owne Sauiour. So did that of Purgatory.

3. How the precious blood of Chriſt was ſhed in vaine. For

cor-

corruptible gold, and siluer, with our owne deeds, and works, may and will saue vs, if we will.

4. That repentance is not of necessity vnto the saluation of man. For without the same a popish pardon may saue. But without either a pardon from the Pope, or such like, or absolution of a Priest, there is no saluation, by the doctrine of the Church of Rome [b].

b Sec. ar. 25. P. 64.

A further manifestation of the vanity, and impieties of the Romish pardons, from a booke of the Papists, intituled, *Horæ beatissimæ virginis Mariæ, secundum vsum Sarum.*

Quicunque in statu gratiæ existens, dixerit deuotè septem orationes sequentes cum septem Pater noster, & totidem Aue Maria, ante imaginem pietatis, merebitur 36. millia annorum Indulgentiarum.

Iohannes Papa 12. concessit omnibus dicentibus orationem sequentem, transeundo per cemiterium, tot annos indulgentiarum, quot fuerunt ibi corpora inhumata à constitutione ipsius cemiterij.

Oratio pro defunctis.

Auete omnes animæ fideles, quarum corpora hic & vbique requiescunt in puluere. Dominus Iesus Christus, qui vos & nos redemit suo pretiosissimo sanguine, dignetur vos à pœnis liberare, & inter choros suorum sanctorum angelorum collocare, ibique nostri memores suppliciter exorare, vt vobis associemur & vobiscum in cœlis coronemur.

Innocentius Papa 2. concessit cuilibet qui hanc orationem sequentem deuotè dixerit, 4000. millia annorum indulgentiarum.

Aue vulnus lateris nostri Saluatoris &c.

Quicunque deuotè dixerit istam orationem, habebit 3000. dierum indulgentiarum criminalium peccatorum, & 2000. millia dierum, venialium, à Domino Iohanne Papa 22. concessarum, vt in Antidatario animæ habetur.

Quicunque orationem sequentem deuotè dixerit, promerebitur 11000. annorũ indulgentiarum, &c. Aue Domina sancta Maria, mater dei, regina cœli, porta paradisi, domina mundi, lux sempiterna imperatrix inferni, &c. Ora pro me Iesum Christũ dilectũ filium tuum, & libera me ab omnibus malis, ora pro peccatis meis. Amen.

Who-

Whosoeuer being in the state of grace, shall deuoutly say the seuen prayers ensuing, with seuen Our Fathers, and as many Haile *Maries* afore the image of Piety, shall thereby merit 56. thousand yeeres of Pardons.

Pope *Iohn* the 12. hath granted to all persons, which going thorow the Church-yard, doe say the prayer following, so many yeeres of pardons, as there haue beene bodies buried, since it was a Church-yard.

The prayer for the dead.

Haile all faithfull soules, whose bodies here, and euery where doe rest in the dust. The Lord Iesus who hath redeemed you, and with his most precious blood vouchsafe to deliuer you, from paines, and to place you in the company of his holy Angels, and there being mindfull of vs, meekely to pray, that we may both be ioyned vnto you, and crowned with you in the heauens.

Pope *Innocent* the 2. hath granted to euery one which deuoutly shall say this prayer following, 4000. yeeres of pardons: Haile wound of our Sauiours side, &c.

Whosoeuer deuoutly shall say this prayer, shall haue 3000. dayes pardons of criminall sinnes, and 10000. dayes of veniall (offences) granted by the Lord Pope *Iohn* the 22. as it is to be read in the Antidatory of the soule.

Whosoeuer deuoutly will say the prayer following, shall merit (thereby) 11000. yeeres of pardons: Haile Lady Saint *Mary*, mother of God, Queene of heauen, the Gate of Paradise, the Lady of the world, the Light eternall, the Empereſſe of hell, &c. Pray vnto thy beloued Sonne Iesus Christ for me, and deliuer me from all euils, pray for my sinnes. Amen.

3. Proposition.

The Romish doctrine concerning Images, is fond, and not warranted by the holy Scriptures; nor consonant, but contrary vnto the same.

The proofe from Gods Word.

Images are such an abomination to the Lord, as to make them

them among all men odious, he deſcribeth the vanity of them by his Prophets, as that they are the doctrine of vanity, the worke of errors [a], the teachers of lies [b], ſilver and gold, the worke of mens hands [c], vanitie [d]: they haue a mouth, and ſpeake not; eyes, and ſee not; eares, and heare not [e], hands, and touch not; feete, and walke not [f].

2. He giueth a ſtrait commandement, Not to bow downe to them, nor worſhip them [g]: nor to make them [h], to flie from them [i], yea to deſtroy both the images themſelues [k]; the Idolaters [l], and the Enticers vnto Idolatry [m].

3. He commendeth greatly, and praiſeth ſuch men as haue deſtroyed mages [n], and not bowed vnto Idols [o].

4. He finally curſeth the Images [p], the Image-makers [q], and the Image-ſeruers, or worſhippers [r].

Hereunto with vs, the Proteſtant Churches euery where doe ſubſcribe [s].

a Ier. 10.15.
b Hab. 2.18.
c Pſal. 135.25.
d Eſa. 41. 10, &c.
e Pſal. 135.16.
f Pſal. 115.7.
g Exod. 20.5.
1 Cor. 10. 7, 14.
h Exod. 20. 5. Deut. 4. 15, &c.
i 1 Iohn 5. 21. 1 Cor. 10, 14.
k Deut. 7. 5, 12, 2, 3.
l Deut. 17. 2, 3.
m Deut. 13. 5.
n 2 King. 18. 3, 4. 2 Chr. 14. 2, 3.
o Deut. 7. 25, 26. Ier. 51. p 1 King. 19. 18. Dan. 2. q Deut. 27. 15. Eſa. 44.
r Deut. 27. 26. Pſal. 97. 7. Eſa. 42. 17. s Conf. Helv. 2. cap. 3, 4. Baſil. ar. 1. 6. 3. Bohem. c. 1. 16. Gal. ar. 1. Auguſt. ar. 12. Wittem. c. 3, 23. Suev. ar. 22.

The aduerſaries vnto this truth.

The Romiſh Church moſt fondly, and contrary to the word of God, doth allow, and not onely allow, but publikely erect, and not onely erect, but adore [a], and not onely adore Images, but doth accurſe, and more then ſo, condemne to the fire, yea to hell fire as heretikes, ſuch perſons as will not worſhip images, and the Images too (which is moſt abominable.)

Of God himſelfe; euen of God the Father, and that in the likeneſſe of an old man with a long white Beard; of the Son, in the ſimilitude of a man, hanging on the Croſſe; of the holy Ghoſt, in the ſhape of a Doue, of the wholy, holy and incomprehenſible Trinity, with three Faces in one head [b].

Alſo of God his creatures, as of Angels alwaies with wings, ſometimes with a paire of ballance, as S. *Michael*, of men, as of *Moſes* (as it were) with homes; the Apoſtles with round orbes on their heads like Trenchers; the bleſſed virgin with friſled haire, and coſtly garments.

a Dele, ſtatuas venerari, potius quam ſtatuarios, ſtolidum eſt, Index expurg. pag. 31.
b In hoc plerique Chriſtianis Ethnicus philoſophus religioſior, qui etiam Trinitatis, quæ mente vix comprehenditur, ſiguas oculis corporis aſpectabilis (Petri Rami verba in ſcholis phyſicis,) deleantur. Index expurg. pag. 149. Atque hæc abſurditas Parens, Filium, Sp. effigiem (ſabbatis à Nicephoro tributum. G. Caſſand. conſul. p. 164.

And

And of other base things, as Agnus dei's of waxe; wafer cakes of flower; Crosses of gold, siluer, stone, wood, paper, copper, &c [c].

c *Non inficiamur hac nos latrie adoratione Christi, præclarissimam crucem colere & venerari. Andrad. orthodox. expl. lib. 9. p. 284.*

4. Proposition.

The Romish doctrine concerning Reliques is fond, and not warranted by the holy Scriptures, nor consonant, but contrary vnto the same.

The proofe from Gods Word.

OF all the erroneous opinions among the Papists (which are infinite) none is more to the illusion of well meaning Christians, then their doctrine concerning worshipping, and adoration of the reliques of Saints. A doctrine, which is so farre from being sound, as it is forbidden in the holy Scripture [a], and a doctrine in the purer times and writers of the Church, no where to be found; and in all the best Churches at this day vtterly condemned.

a Thou shalt worship the Lord thy God, and him onely shalt thou serue Matth. 4. 10.

b Confess. Helv. 1. ar. 11. & c. 5. Basil. ar. 10. Bohem. c. 17. Gal. ar. 24.

Aduersaries vnto this truth.

Such notwithstanding is the Satanicall boldnesse of the Antichristian Synagogue of Rome, that as they will delude men with the reliques of Saints, which are not such: so likewise they teach the people (which is most offensiue and execrable) to giue diuine adoration, and honour vnto them [a].

a *Prædicatio autem ecclesiastica hoc semper tenuit, Sanctorum reliquias esse ex fide venerandas: Staplet. antidot. euang. in Mat. 8. 21. p. 30.* The Catholike affirmeth worshipping of saints, prayer vnto them, feasts of them, adoration of their reliques, and images: the Protestant denyeth all. Hils quartron. 14. real. p. 71.

Hence it is that some doe pray vnto S. *Benet*, whose Reliques they had stolne, O *Benedict*, after God our onely hope, leaue vs not orphanes, who art come hither, not through our merits, but for the saluation of many soules [b].

b Vinc. Lir. l. 13. cap. 155.

Others haue published, that the bodies of Saints, and specially the Reliques of the blessed Martyrs, are with all sincerity to be honoured, as the members of Christ, &c. If any deny this conclusion, he is to be thought not a Christian, but an Eunomian, and Vigilantian [c].

c Rab. l. 5. c. 1. de Sec. propict.

The Councell of Trent also hath decreed; that they are to

be taken for damned which affirme, how worship, and honour is not to be giuen vnto the Reliques of Saints [d].

Of this prepoſterous deuotion, they haue appointed a certaine, and common ſeruice for the holy Croſſe, whereon Chriſt was hanged [e], they haue made a feaſt for the ſpeare, and Nailes, wherewith Chriſt was faſtned to the Croſſe [f], they haue canonized for a Saint the chaines which bound S. *Peter* [g]. To ſay nothing of the adoration they gaue vnto the Haire, Milke, Smocke of the bleſſed Virgin; vnto the Head, Haire, Thombe, Coate of *Iohn Baptiſt*, vnto the breeches of *Ioſeph*; the ſword, and Handkerchiefe of S. *Paul*, the Keyes of S. *Peter*; and vnto many other things which of modeſty I will not mention, but doe ouer-paſſe.

d Conc. Trid. ſeſſ. 25. decr. de Inuoc. &c.
e Miſſa de S. Cruce, & Officium de S. Cruce.
f Bee-hiue, lib. 4. cap. 3.
g Gratian. diſt. 38. Nul. volat.

5. Propoſition.

Inuocation of Saints is a fond thing, not warranted by the holy Scriptures, nor conſonant, but contrary vnto the ſame.

The proofe from Gods Word.

THe Chriſtian exerciſe of Prayer, is a duty which may not be either ſecurely omitted, or vainely abuſed. And though many things in prayer be neceſſarily to be obſerued, yet a ſpeciall point it is, that in our ſupplications and Prayers we doe call onely vpon God. For ſo to doe we are both commanded, euen by God himſelfe [a]: and thereunto alſo allured, by manifold as well promiſes of large bleſſings [b], as by the examples of godly men in all ages, Patriarkes, *Abraham* [c], *Iſaac* [d], *Iacob* [e]; Prophets, as *Daniel* [f], *Elias* [g], *Ieremy* [h]; Centurions [i], Publicans [k], Apoſtles, as *Paul* [l], *Peter* [m], &c. yea of all the Elect of God in this world [n].

a Call vpon me in the time of trouble, Pſal. 50. 15. After this manner pray: Our Father, which art in heauen, &c. Matth. 6. 6. When ye pray, ſay, Our Father w^ch art in heauen, Luke 11. 2.
b Pſal. 50. 15. Matth. 7. 11. Luke 11. 12, 13, 7, 8. Iohn 16. 23, 24.
c Gen. 13. 4.
d Gen. 26. 25, &c.
e Gen. 32. 9.
f Dan. 9. 16, &c.
g 1 King. 18. 36, 37, &c.
h Ier. 14. 7, &c.
i Act. 10. 2.
k Luke 18. 13.
l Act. 16. 25. and through his Epiſtles.
m Acts 1. 24.
n Luke 1. 17.

On the other ſide, to pray vnto any creature that is out of this world, beſides Ieſus Chriſt, there is in the Scripture neither Law to command, nor promiſe of bleſſing, nor any example of godly men, or women, to prouoke.

Finally, as all Gods people in the purer and former times haue,

haue, so in these dayes the Protestant Churches vtterly condemne the inuocating of, or praying vnto creatures whatsoeuer o.

o Confe. Helv. 1. ar. 1. & 2. c. 5. 23. Basil. ar. 10. Bohem. c. 2. 17. Gal. ar. 14. 24. Belg. ar. 20. Au. ar. 21. Wit. c. 23. Sue. ar. 11. 21. a Test. Rhem. pag. 187. Orationem Dominicam fundimus Sanctis. Censur. à Colon. fol. 208.

The aduersaries vnto this truth.

Therefore the Romish doctrine, that Saints are to be prayed vnto a, and their daily praying, as occasion serueth, vnto S. *Agatha*, that haue sore brests; vnto S. *Blasius*, that either bee, or feare to be poisoned; vnto S. *Clare*, for them that haue sore eies; S. *Damian*, that be sicke, for health; S. *Erasmus*, for helpe in the intrals; S. *Feriol*, for Geese; S. *Giles*, for women that would haue children; S. *Hubberts*, for dogges; S. *Iob*, for them which haue the poxe; S. *Katherine*, for knowledge; S. *Loys*, for horses; S. *Margaret*, for women in trauaile; S. *Nicholas*, for little children; S. *Otilia*, for the head-ach; S. *Petronil*, for the Ague; S. *Quintin*, for the cough; S. *Ruffin*, for lunacy, or madnes; S. *Sebastian* for the plague; S. *Thomas Becket*, for sinners; S. *Valentine*, for the falling sickenesse; S. *Winefrid*, for virginity, S. X. or Crosse, for all things it is in vaine, not warrantable by Gods Word, but altogether repugnant to the holy Scriptures.

The vanity and Idolatry of the Popish Inuocation further demonstrated from that booke of theirs, entituled, Horæ beatissimæ virginis, &c.

Oremus. Maiestatem tuam Domine supplices exoramus, vt sicut Ecclesiæ tuæ beatus Andreas Apostolus tuus extitit prædicator, & rector: ita apud te sit pro nobis perpetuus intercessor, per Dominum nostrum Iesum Christum.

Oremus. Deus, proconsul Ecclesiæ gloriosus martyr, & Pontifex Thomas glaxis inspiratus ocenbuit, præsta quæsumus, vt omnes qui eius implorant auxilium pia petitione, eius salutaria consequantur effectum per Dominum nostrum.

Versus. Ora pro nobis beata Katherina. Resp. Vt digni efficiamur promissionibus Christi.

Versus. Ora pro nobis beate Martir Sebastiane. Resp. Vt meremur posse nos tuis precibus adiuuari, & promissione Christi obtinere.

Virgo Christi egregia, pro nobis Apollonia,
Funde preces ad Dominum, vt tollat omne noxium,
Ne pro reatu criminum, morbo vexemur dentium.

Let vs pray. O Lord, we humbly beseech thy Maiesty, that as thy blessed Apostle *Andreas* was a Preacher and Ruler of thy Church, so hee may be a perpetuall intercessor for vs, through Iesus Christ our Lord.

Let vs pray. O God, for whose Churches sake the glorious Martyr, and Bishop *Thomas* was slaine by the sword of the vngodly, grant we beseech thee, that such as call vnto him for helpe, may obtaine a good effect of his Godly prayer through our Lord.

The vers. O blessed *Katharine* pray for vs. *The Ans.* That we may be made worthy of the promises of Christ.

The vers. O blessed Martyr *Sebastian* pray for vs. *The Ans.* That we may deserue to escape the plague without hurt, and obtaine the promises of Christ.

Christ his noble virgin *Apollonia*, pray vnto the Lord to remooue whatsoeuer is hurtfull, lest for the guiltinesse of our sinnes, we be vexed with the tooth-ach.

Whosoeuer saith this prayer following in the worship of God, and S. *Roche* (the very words in the said booke) shall not dye of the pestilence, by the grace of God, &c.

Oremus. Omnipotens, sempiterne Deus, qui precibus & meritis beatissimi Rochi confessoris tui, quondam pestem generalem reuocasti, presta supplicibus tuis, & qui pro simili peste reuocanda sub tua confidunt fiducia ipsius gloriosi Confessoris tui precamine, ab ipsa peste epidimia, & ab omni perturbatione, per Christum Dominum nostrum.

Oratio ad tres reges. Rex Iasper, rex Melchior, rex Balthasar, rogo vos per singula nomina, rogo vos per sanctam Trinitatem, rogo vos per Regem regum, quem vagientem in cunis videre meruistis,

meruistis, & compatiamini tribulationum mearum hodie, & intercedatis pro me ad Dominum, cuius desiderio exules facti estis.

Crux Christi, protege me, Crux Christi, salua me; Crux Christi, defende me ab omni malo.

Let vs pray, O Almighty, and euerlasting God, who by the prayers and merits of the most blessed Confessour, Roche, didst reuoke a certaine generall plague, grant vnto thy supplicants, who for the execution of the like plague doe truste in thy faithfulnesse, by the prayer of that thy glorious Confessour, wee may bee deliuered from the plague, and from all aduersity, through Christ our Lord.

A prayer vnto the three Kings. O King *Iasper*, King *Melchior*, King *Balthasar*, I beseech you by euery of your names, I beseech you by the holy Trinity, I beseech you by the King of kings, whom yee deserued to see euen in his swadling clothes, that you would take pitie on my troubles this day, and make intercession for me vnto the Lord, for whose desire yee made your selues exiles.

O Christs crosse, protect mee; O Christs crosse, saue mee; O Christs crosse, defend me from all euill.

23. Article.

Of ministring in the Congregation.

It is not lawfull for any man to take vpon him the office of publike preaching, or ministring the Sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to iudge lawfully called, and sent, which be chosen, and called to this worke, by men who haue publike authoritie giuen vnto them in the congregation, to call and send ministers into the Lords vineyard.

The

The Propositions.

1. None publikely may preach, but such as thereunto are authorized.

2. They must not ben silent, who by office are bound to preach.

3. The Sacraments may not be administred in the Congregation but by a lawfull Minister.

4. There is a lawfull Ministery in the Church.

5. They are lawfull Ministers, which be ordained by men lawfully appointed to the calling, and sending forth of Ministers.

6. Before Ministers are to be ordained, they are to be chosen, and called.

1. Proposition.

None publikely may preach, but such as thereunto are authorized.

The proofe from Gods Word.

THis truth in the holy Scripture is euident. For there we finde, how

Godly men were both called by God, and commanded to preach, before they would, or durst so doe. So was *Samuell*, *Ieremy* b, *Iohn Baptist* c, Christ Iesus himselfe d, unto also to preach did send the twelue Apostles e, and the seuenty Disciples f.

2. The wicked and false prophets for preaching afore their time are blamed g.

3. A commandement is giuen vs to pray the Lord of the harueft, that hee would send forth labourers into his harueft h.

4. Lastly, wee doe reade, that God hath ordained in the Church

a 1 Sam. 3. 3, 4, &c. 20.
b Ierem. 1. 4, 5.
c Ioh. 1. 6.
d Ioh. 20. 21.
e Math. 10. 5.
f Luke 10. 1.
g Ier. 14. 14, 23, 23, 27, 14, 15, 29, 8, 9.
h Math. 9. 38.

Church some to be Apostles, some Prophets, some teachers, some to be workers of miracles [i], and Christ being ascended into heaven, gaue some to be Apostles, some Prophets, some Euangelists, and some Pastors and teachers [k].

And all this is acknowledged by the reformed Churches [l].

i 1 Cor. 12. 28.
k Eph. 4. 11.
l Conf. Helv. 2. c. 18. Bohem. cap. 6. Gal. ar. 31. Belg. ar. 14. Wittemb. ar. 20. Suey. ar. 13.

The Errors, and aduersaries vnto this truth.

And so are we against them.

Which to their power doe seeke the abolishment of publike preaching in the reformed Churches, as doe first the Papists, who phrase the Preachers to be vncircumcised Philistims [a], sacrilegious ministers [b], *Ieroboams* priests, inordinate [c], and vnordered Apostates [d]; and next, the Barrowists, who say how the said Preachers are sent of God in his anger to deceiue the people with lies [e].

a Anf. to the execut. of Iust. cap. 3. p. 44.
b Ib. c. 9. p. 114.
c Ib. c. 5. p. 91.
d Ib. c. 3. p. 41.

Who publish how the word is not taught by the Sermons of Ministers, but onely by the Reuelation of the Spirit: so did *Muncer*, the Anabaptist [f], and so doth H. N. [g], and his Family of Loue [h].

e R. A. confut. of Brow. p. 113.
f Sleidan. com. lib. 5.
g H. N. Euang. c. 13. sect. 6. and Spir. land. c. 48. sect. 3.
h Letter to the B. of Roch.

Who runne afore they be sent, as doe many both Anabaptists, and Puritanes, as *Penry*, *Greenwood*, *Barrow*, &c. or which hold, how they which are able to teach, and instruct the people, may, and must so doe; and that not priuately onely, but publikely too, though they be not ordinarily sent, and authorized thereunto, which was the doctrine of *R. H.* [i].

i R. H. in Psal. 122.

Who teach, that Lay-men may teach to get faith [k]; and that euery particular member of the Church hath power, yea and ought to examine the manner of administring the Sacraments, &c. and to call the people to repentance: so teacheth *Barrow* [l].

k R. A. conf. of Brownism. p. 143.
l Barr. disco. p. 36.

5. Proposition.

They must not be silent, who by office are bound to preach.

The proofe from Gods Word.

As publikely to preach, before men are sent, is a grieuous

fault: so not to preach being sent, is a great sinne. Hereunto beare witnesse,

1. Our Saviour Christ, whose words are these. Surely, I must also preach the Kingdome of God, for therefore am I sent [a].

2. *Peter*, and *Iohn*, who being charged to speake no more in the name of Iesus, said, We cannot but speake that which we haue heard, and seene [b].

3. Saint *Paul*. For he saith, Necessitie is laid vpon mee, and woe is me, if I preach not the Gospell [c].

4. The Apostles of Christ. For though they were beaten for so doing; yet ceased they not to teach, and preach Iesus Christ [d].

5. All the Churches of God which be purged from superstition, and errors [e].

Errors, and aduersaries vnto this truth.

There, as in a glasse they may see their faults.

Who maintaine, how there ought to be no publike preaching at all, as doe the Anabaptists [a].

Which deprane the office of preaching, as doe the Libertines, saying, that preaching is none ordinary meanes to come vnto the knowledge of the Word [b], and especially the Family of Loue, who tearme the publike preachers in derision, Scripture-learned [c], Licentious-scripture-learned [d], good-thinking-wise [e], Ceremoniall, and letter-Doctors [f], Teaching-masters [g], and further say, It is a great presumption that any man, out of the learnednesse of the letter, taketh vpon him to be a Teacher, or Preacher. Againe, It becommeth no any man to busie himselfe about preaching of the Word; so, and more too, the Family.

Which take vpon them the office of publike preaching, without performance of their duty, either through ignorance that they cannot [h], worldly employments, that they may not, negligence, that they will not; or feare of troubles, that they dare not preach the Word of God.

Yet thinke wee not (which our Sabbatarians let not to publish)

a Luke 4. 43.

b Acts 4. 17, &c.

c 1 Cor. 9. 16, 17.

d Acts 5. 42.

e Conf. Helv. 1. ar. 15. & 2. c. 8, 9. Bohem. cap. 9. Gallas. 18. Aug. ar. 7. Wittemb. ar. 16. Suev. ar. 13.

a Bullin. cont. Anabap. c. 12.

b Wilkins. against the Fam. of Loue. ar. 14. p. 66.

c Theoph. against Wilk.

d Par. of the pref. Temp.

e H. N. proph. of the Sp. cap. 2. sect. 7.

f Fam. let. to the B. of Roc.

g H. N. Spir. l. c. 25.

h Idem 1. exh. c. 16. sect. 15. 16.

publish) that

Euery Minister necessarily and vnder paine of damnation, is to preach at least once euery Sunday[1], and

Vnlesse a minister preach euery Sunday, he doth not hallow the Sabbath day in the least measure of that which the Lord requireth of vs[k].

[1] D. B. doct. of the Sabbath, book 5. p. 174.

[k] Ibid. p. 177.

3. Proposition.

The Sacraments may not be administred in the Congregation, but by a lawfull Minister.

The proofe from Gods Word.

IN the holy Scriptures we reade that the publike Ministers of the Word, are to be Administers of the Sacraments. For both our Sauiour Christ commanded his disciples as to preach, so to baptize [a], and celebrate the Supper of the Lord [b]: and the Apostles, and other ministers in the purest times (whom the godly Ministers, and Preachers in these dayes doe succeed) not onely did preach, but also baptize [c], and minister the Lords Supper [d].

[a] Matth. 28. 19.
[b] Luke 22. 19. 1 Cor. 11. 24, 25.
[c] Acts 2. 38, 41. 8. 12, 13. 10. 47. 16. 33, 33. Iohn 1. 25. 1 Cor. 1. 14, 16.
[d] Acts 20. 7. 1 Cor. 10. 16.

And hereunto doe the Churches of God subscribe [e].

In saying that none may administer the Sacraments in the Congregation, afore he be lawfully called, and sant thereunto, we thinke not (as some doe) that the very being of the Sacraments dependeth vpon this point, *viz.* whether the Baptizer, or giuer of the Bread and Wine, be a Minister or no.

[e] Confess. Helv. 2. c. 19. Bohem. c. 9. Gal. ar. 1. 5. 31. Aug. ar. 7. Wittemb. ar. 10. Suev. ar. 13.

Neither is it the meaning of this article, that priuately in houses, either lawfull Ministers, vpon iust occasion, may not; or others not of the ministery, vpon any occasion (in the peace of the Church) may administer the Sacraments.

[f] T. C. l. rep. p. 113.

The aduersaries vnto this truth.

Heereby we declare our selues not to fauour the opinion, that publikely,

Some may minister the Sacraments, which are not meerely, and full Ministers of the Word and Sacraments: and so thinke both the Anabaptists, among whom, their King (when it was) after Supper tooke bread, and reaching it among the Communicants, did say, Take, eate, and shew forth the Lords death; their Queene also reaching the Cup, said, Drinke ye, and shew forth the Lords death [a]: and the Presbyterians at Geneua, where the Elder (a Lay-man) ministreth the Cup ordinarily at the Communion [b]. Some Ministers (and namely the Puritane Doctors) may not minister the Sacraments. For (say the disciplinarians) the office of Doctors is onely to teach true doctrine [c], but in our Church (of England) the Doctor encroacheth vpon the office of the Pastor. For both indifferently doe teach, exhort, and minister the Sacraments [d].

None, though a lawfull Minister, may administer the Sacraments, which either is no preacher [e], or when he ministreth them, doth not preach [f], which be the errors of the Disciplinarians, or Puritanes.

Publikely and priuately too: the Sacraments of Baptisme may be administred by any man, yea by women, if necessity doe vrge. So hold the Papists. For saith *Lauell* [g], in the time of necessity the minister of Baptisme is euery man, both male and female: A woman be she young or old, sacred or wicked. Euery male that hath his wits, and is neither dumbe, nor so drunken, but that he can vtter the words: as well Pagan, Infidel, and heretike: the bad as the good, the Schismatike, as the Catholike, may baptize. And yet vsually in the ciuill warres both in France, and in Netherland, the Papists did rebaptize such children, as of the Protestant not lay-men, but ministers, had afore beene baptized [h].

The priuate Baptisme by priuate persons was also taught long since by the Marcionites, and Peputians i.

a Surius com. p. 237.
b Suruay of dis. c 15. out of the Geneua lawes.
c Lear. disc. p. 17.
d Fruc. Ser. on Rom. 12. p. 40.
e The administration of the Sacraments ought to bee committed to none, but such as are preachers of the Word, Lear. disc. p. 60. It is sacriledge to separate the Word (viz. preaching) from the Sacraments. Ibid. The preaching of the Word is the life of the Sacraments. T. C. 1. rep. p. 125.
f The vnchangeable lawes of God he saith (T. C.) that none minister the Sacraments, which doe not preach.
T. C. 1. repl. p. 104. sect. 3. Where there is no Preacher of the Word, there ought to be no minister of the Sacraments, Lear. disc. p. 59. g Inst. priest. Ch. par. fol. 559 h So in Netherland were children rebaptized, when the Duke of Alua there tyrannized. Trag. hist. of Antwerp. The like Rebaptization was vsed by the Papists at Tholouse, Towers, and other Cities in France, especially an. 1561. See the Chr. of France, l. D. Aug. ad Quod vult. c. 27. Epiphan. hæres. 42.

4. Proposition.

There is a lawfull ministery in the Church.

The proofe from Gods Word.

GOd, for the gathering, or erecting to himselfe, a Church out of mankind; and for the well gouerning of the same, from time to time hath vsed, yea, and also doth, and to the end of the world, will vse the ministery of men lawfully called thereunto by men. A truth euident in the holy Scripture.

Iesus said vnto his Apostles, Goe, and teach all Nations, baptizing them, &c. and loe, I am with you alway, vnto the end of the world [a].

Christ gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors, and teachers; for the gathering together of the Saints, for the worke of the ministery, and for the edification of the body of Christ, till we all meete together (in the vnity of faith, and knowledge of the Sonne of God) vnto a perfect man [b].

A truth also approoued by the Church [c].

a Matth. 28. 20.

b Eph. 4. 11, 12, 13.

c Confess. Helv. 1. ar. 15. & 2. c. 18. Bohe. c. 8. 9. 14. Gal. ar. 25. 29, 30, 31. Belg. ar. 30. 31. Aug. ar. 7. Sax. ar. 11. Wittenb. ar. 10. Suec. ar. 13. 15.

Aduersaries vnto this truth.

Oppugners of this truth, are

First, the Anabaptisticall Swarmers, who both teare all Ecclesiasticall men, The Diuels ministers: and also, as very wicked doe vtterly condemne the outward ministery of the Word, and Sacraments [a].

And next, the Brownists [b], who diuulge that in these dayes, No ministers haue the calling, sending, or authority pertaining to a minister, and that, It will hardly be found in all the world, that any minister is, or shall be lawfully called: such also be the Barrowists which say, there is no ministery of the Gospell in all Europe [c].

a Alsthemer. conciliat. Loc. pugnan. lo. 191.

b S. H. on Psal. 122.

c Bar. disco. p. 104.

5. Proposition.

They are lawfull Ministers, which be ordained by men lawfully appointed for the calling, and sending forth of Ministers.

The proofe from Gods Word.

SAint *Paul* in the beginning of his Epistle vnto the *Galatians*, giueth vs to obserue the diuers sending-forth of men into the holy ministery: whereof

Some are sent immediately from God himselfe. So sent was by God the Father, both Iesus Christ [a], and *Iohn Baptist* [b]: by God the Sonne, in his state mortall, the twelue Apostles [c], in his state immortall, and glorious, S. *Paul* [d].

a Ioh. 20.21.
b Iohn 1.6.
c Matth. 10.15.
d Acts 9.15.

This calling is speciall, and extraordinary: and the men so called, were adorned with the gift of miracles commonly, as were Iesus Christ, and the Apostles: but not alwayes, for *Iohn Baptist* wrought none.

And they were also enioyned, for the most part, as the Apostles, to preach throughout the world [e], howbeit our Sauiour was limited [f].

e Matth. 28.20.
f Matth. 15.24.

Some againe were sent of men: as they be, who are sent of men not authorized thereunto by the Word of God, and that to the disturbance of the peace of the Church: such in the Apostles time, were the false apostles: in our dayes be the Anabaptists, Family, Elders, and law-despising Brownists.

And some lastly are by men sent: so in the Primitiue Church by the Apostles, were Pastors, and Elders ordained [g], who by the same authority ordained other Pastors, and Teachers [h]. Whence it is that the Church, as it hath bin: so it shall till the end of the world be prouided for. They who are thus called, haue power either to worke miracles, as the Apostles had: or to preach, and minister the Sacraments where they will, as the Apostles might, but they are tyed euery man to his charge, which they must faithfully attend vpon; except vrgent occasi-

g Acts 14.23. 1 Tim.4.14.
h 1 Tim.12.5.

occasion doe enforce the contrary.

The calling of these men is learned a generall calling, and it is the ordinary, and in these dayes the lawfull calling, allowed by the Word of God.

So testifie with vs the true Churches elsse-where in the world [1].

1 Conf. Helv. 1. ar. 17. & 2. c. 18. Bohe. c. 9. Gal. ar. 31. Bel. ar. 31. Aug. ar. 14. Wit. ar. 21. Suc. ar. 13.

The adversaries vnto this truth.

This truth hath many waies bin resisted. For there be which thinke, how in these daies there is no calling, but the extraordinary, or immediate calling from God, and not by men; as the Anabaptists, Familists, and Brownists: of whom afore.

The Papists, albeit they allow the assertion, yet take they all Ministers to be wolues, Hirelings, Lay-men, and Intruders, who are not sacrificing Priests, anoynted by some Antichristian Bishop of the Romish synagogue [a].

a Concil. Trid. sess. 7. can. 7.

Either all, or the most part of the Ministers of England, saith *Howlet* [b], be meere Lay-men, and no Priests, and consequently haue no authority in these things. It is euident, &c. because they are not ordained by such a Bishop, and Priest, as the Catholike Church hath put in authoritie.

b Howl. 7. real.

6. Proposition.

Before Ministers are to be ordained, they are to be chosen, and called.

The proofe from Gods Word.

THough it be in the power of them which haue authority in the Church, to appoint Ministers for Gods people: yet may they admit neither whom they will, nor as they will themselues: But they are both deliberately to chuse, and orderly to call such as they haue chosen.

This made the Apostles and Elders in the Primitiue Church straightly to charge, that suddenly hands should be laid on no man [a].

a 1 Tim. 5. 22.

To

To make a speciall choice of twaine, whereof one was to be elected into the place of *Iudas* [b].

By election to ordaine Elders in euery Church [c], and by prayer and fasting to commend them to the Lord [c], and by laying on of hands to consecrate them [d].

To describe who were to be chosen, and called. For they are to be Men, not Boyes nor Women [e], Men of good behauiour, nor incontinent, nor giuen to wine, nor strikers, nor couetous [f], nor proud [g], nor froward, nor irefull [h], nor giuers of offence [i], finally men of speciall gifts, apt to teach [k], able to exhort [l], wise, to diuide the Word of God aright [m], bold to reproue [n], willing to take paines [o], watchfull, to ouersee [p], patient to suffer [q], and constant, to endure all manner of afflictions [r].

And this doe the Churches Protestant by their Confessions approue [s].

b Acts 1. 23.
c Acts 14. 23.
d 1 Tim. 4. 14.
e 1 Tim. 2. 12.
f 1 Tim. 3. 2.
g 1 Pet. 5. 3.
h Tit. 1. 7.
i 2 Cor. 6. 3.
k 1 Tim. 3. 2.
l Titus 1. 9.
m 2 Tim. 2. 15.
n 1 Tim. 5. 20. Titus 1. 9.
o Matth. 9. 38. 2 Tim. 4. 2.
p Acts 20. 28.
q Acts 5. 41.
r 2 Tim. 4. 7, 8. 1. 2 Cor. 11. 23.
s Conf. Helv. 2. ar. 25. & 2. c. 18. Bohe. c. 9. Gal. artic. 13. Belg. ar. 31. Aug. ar. 14. Wittemb. ar. 20. Sue. ar. 13.

The errors and aduersaries vnto this truth.

In error they remaine, who are of opinion, that

The due election, and calling of Ministers according to the Word of God, is of no such necessitie to the making of Ministers: an erroneous fancy of the Anabaptists, and Family of Loue.

That women may be Deacons [a], Elders, and Bishops: the former, the Acephalians; the latter, the Pepuzians did maintaine.

A speciall care is not to be had both of the life and the learning of men; of that wicked men, of euill life; ignorant men, without learning; Asses, of no gifts; loiterers which doe no good; or fauourers of superstition, and idolatry, which doe great hurt, are to be admitted into the ministery.

They are causes, which indeed are none, to debarre men from the ecclesiasticall function, as if men haue beene twice married (an error of the Russians [b]) be married [c], haue had certaine wiues [d], haue not receiued the Sacrament of Confirmation [e], haue beene baptized of Heretikes [f], these may not bee

a Sigebert.
b Liberus rerum Mosco. p. 20. b.
c Coster. Enc. contro. v. c. 15. de eccl. sacerd.
d Test. Rhem. an. 1 Tim. 5. 2.
e Conc. Trid. sess. 23. c. 4.
f 1 quæst. 1. venium.

Priests,

Priests, say the Papists; or if either they haue not beene trained vp in the Family; or be not Elders in the said Family of Loue g.

g Such ought not to busie themselues about the Word, H.N document. sent. c. 3. sect. 1. and 1. Exhort. c. 16. sect. 16.

24. Article.

Of speaking in the Congregation in such a tongue as the people vnderstand not.

It is a thing plainly repugnant to the Word of God, and the custome of the Primitiue Church, to haue publike prayer in the Church, or to minister the Sacraments in a tongue not vnderstood of the people.

The Proposition.

Publike prayer, and the Sacraments, must bee ministred in a tongue vnderstood of the common people.

The proofe from Gods Word.

THis assertion needeth small proofe. For whoso is perswaded (as all true Christians of vnderstanding, are) that what is done publikely in the Church by a strange language, not vnderstood of the people, profiteth not the Congregation [a], edifieth not the weake [b], instructeth not the ignorant [c], inflameth not the zeale [d], offendeth the hearers, abuseth the people [f], displeaseth God [g], bringeth religion into contempt [h], easily will thinke, that where prayers be said [i], or the Sacraments administred in a tongue not vnderstood of the vulgar sort, neither is the Word of God regarded, nor the custome of the purer, and primitiue Church obserued.

a 1 Cor. 14. 6, 9, 14.
b Ib. 17, 26.
c Ib. v. 9.
d Ib. 7. 11.
f Ib. 11. 16.
g Mark. 15. 8.
h 1 Cor. 14. 23.
i Conf. Helv. 2. c. 22. Wittem. c. 27. August. de Missa, artic. 3. Suev. c. 21.

This article no Church doth doubt of, and very many by their extant Confessions doe allow.

Aduersaries vnto this truth.

But there is nothing either so true, or apparant, which hath

by all men at any time bin acknowledged, so contrary to this truth.

In old time the Ossens made their prayers vnto God alwaies in a strange language, which they learned of *Elexus* their founder [a]: and the Marcosians, at the ministration of Baptisme vsed certaine Hebrew words, not to edifie: but to terrifie and astonish the minds of the weak, and ignorant people [b].

In these daies, the Turkes performe all their superstitions in the Arabian language, thinking it not onely vnmeet, but also an vnlawfull thing for the common sort of persons, to vnderstand their Mahometane mysteries [c].

The Iacobite Priests doe vse a tongue at their Church ministrations, and meetings which the vulgar people cannot comprehend [d].

The diuine Liturgie among the Russians is compounded partly of the Greeke, and partly of the Sclauonian language [e].

The Papists will haue all diuine Seruice, Prayers, and Sacraments, and that thorowout the world, ministred onely in the Latine tongue, but which few men of the common people doe vnderstand: some of them holding, that it is not necessary that we vnderstand our prayers [f], and that prayers, not vnderstood of the people, are acceptable to God [g], and all of them maintaining that he is accursed, whosoeuer doth affirme, how the Masse ought to be celebrate onely in a vulgar tongue [h].

a Epip. hær. 19.

b D. Iren. l. 1. c. 8.

c An. Geufræus aulæ Tur. l. 2.

d Magd. eccl. hist. Cen. 12. c. 5.

e Alex. Guag. de relig. Mosc. pag. 230.

f Test. Rhem. annot. p. 463.

g Test. Rhem. an. Mark. 21. 6.

h Si quis dixerit, lingua tantum vulgari Missam celebrari debere, anathema sit. Conc. Trid. sess. 22. can. 9.

25. Article.

Of the Sacraments.

Sacraments [1] ordained of Christ, be not onely badges, or tokens of Christian mens profession: but rather they bee certaine [2] sure witnesses and effectuall signes of grace, and Gods good will towards vs, by which he doth worke inuisibly in vs, [3] and not onely quicken, but also strengthen and confirme our faith in him. [4] There bee two Sacra-

ments ordained of Christ our Lord in the Gospell, that is to say, Baptisme and the Supper of the Lord. Those fiue commonly called Sacraments, that is to say, [5] *Confirmation,* [6] *Penance,* [7] *Orders,* [8] *Matrimony, and* [9] *extreme Vnction, are not to be counted for Sacraments of the Gospel, being such as haue growne partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet haue not like nature of Sacraments with Baptisme and the Lords Supper, for that they haue not any visible signe, or ceremony ordained of God.*

[10] *The Sacraments were not ordained of Christ to be gazed vpon, or to be carried about, but that we should duely vse them.* [11] *And in such onely, as worthily receiue the same, they haue a wholesome effect, or operation: but they that receiue them vnworthily, purchase to themselues damnation, as Saint* Paul *saith.*

The Propositions.

1. The Sacraments ordained of Christ, be badges, or tokens of our profession which be Christians.

2. The Sacraments be certaine sure witnesses, and effectuall signes of grace, and God his good will toward vs.

3. By the Sacraments God doth quicken, strengthen, and confirme our faith in him.

4. Christ hath ordained but two Sacraments in his holy Gospell.

5. Confirmation
6. Penance
7. Orders
8. Matrimony
9. Extreme vnction

} is no Sacrament.

10. The Sacraments are not to be abused, but rightly to be vsed of vs all.

11. All which receiue the Sacraments, receiue not therewithall the things signified by the Sacraments.

1. Proposition.

The Sacraments ordained of Christ, be badges or tokens of our profession, which be Christians.

The proofe from Gods Word.

THe Sacraments are badges or tokens both of Christians, and of Christianity.

Of Christians. For by them are visibly discerned the faithfull, from Pagans: and Christians from the Iewes, Turkes, and all prophane Atheists.

Of Christianity. For, as Circumcision in the old Law, was a token how the corrupt, and carnall affections of the mind should be subdued; and that the Lord required not so much an outward of the body, as an inward circumcision of the heart [a], so Baptisme telleth vs, that being once dead vnto sinne, we are to liue vnto righteousnesse, that all we that haue beene baptized vnto Iesus Christ, haue bin baptized vnto his death, &c. and must walke in newnesse of life, &c. [b] for we haue put on Christ [c], by Baptisme.

a Deut. 18. 16, 39, 6. Ier. 4. 4. Acts 7. 51. Rom. 12. 28. Phil. 3. 3. Coloss. 2. 11.
b Rom. 6. 3, &c.
c Gal. 3. 26.

And as the Paschall Lambe was to the Iewes a token that the slight of sinne should alwayes be fresh in memory; and that it should be celebrated, not with the old Leauen, neither in the Leauen of maliciousnesse, but with the vnleauened bread of sincerity and truth [d]: so the participation of one Loafe, and of one Cup in the Lord his Supper, doth commend vnto our consideration a sweet concord; a brotherly vnanimity; and a constant continuance in the true worship of God, without fauouring of Idolatry in any respect [e].

d 1 Cor. 5. 8.

e 1 Cor. 10. 7.

This doe the godly in any their Churches, and throughout the world both teach, and testifie [f].

f Confess. Helv. 1. c. 19. & 2. ar. 20. Aug. ar. 13. Sax. ar. 12.

The

The aduersaries vnto this truth.

Vngodly therefore and in a cursed state are they, which equall other things with the Sacraments, to discerne Christians from Pagans. So the Iacobites imprint the signe of the Crosse on their armes, foreheads, &c. to be knowne for Christians [a], which contemne the Sacraments as of none account. So doe the Anabaptists [b].

a Magdeburg. cc. hist. Cen. 12 c. 3.

b Bulling. con. Anab. l. 2. c. 4. Althamar. concil. Lo. pag. lo. 191.

There be (saith D. *Sarauia*) which hold how the Sacraments were to be administred onely at the first planting of the Church by the Apostles, and Euangelists: but doe not appertaine vnto vs in these dayes [c]. It was also one of *Matthew Hamants* heresies, that the Sacraments are not necessary in the Church of God [d].

c D. Sarauia. def. tra. de diuers. mini. gard. cap. 14.

Which thinke the Sacraments are but onely ciuill, and ceremoniall badges of an outward Church; such generally be all Atheists, and hypocrites; particularly, the Messalians [e], and Family of Loue, who thinke that for obedience sake to magistrates, the Sacraments are to be receiued [f], but are to none effect to the perfect ones in the Family [g].

d Holinsh. chr. fol. 1299.

e Theodor. lib. 4. c. 11.

f Patterne of the pref. Tem.

g Ramsels confess.

6. Proposition.

The Sacraments be certaine sure witnesses, and effectuall signes of Grace, and God his good will towards vs.

The proofe from Gods Word.

INfinitely doth God declare his vnspeakeable, and incomprehensible good will to man-ward, yet in these dayes by none outward things more notably, and effectually, than by the Sacraments: For

Of Baptisme saith Christ: He that beleeueth, and is baptized, shall be saued [a]. and *Peter*, Amend your liues, and be baptized euery one, &c. for the remission of sins [b]. and *Paul*, Husbands, loue your wiues, euen as Christ loued the Church, and

a Marke 16. 16.

b Acts 2. 38.

gaue himselfe for it, that he might sanctifie it, and cleanse it by the washing of water through the Word, &c c.

c Eph. 5. 25.

And of the Lords Supper saith our Sauiour Christ, touching the Bread, This is my body, which is giuen d, and broken for you e: and of the Cup, This is my blood of the New Testament, that is shed for many for the remission of sinnes f.

d Luke 22. 19.
e 1 Cor. 11. 24.
f Marke 26. 28. Luke 22. 20.

This truth doe the purer Churches of these dayes euery where acknowledge g.

g Confes. Helv. 1. ar. 20. 21. & 2. c. 19. 20, 21. Bohe. c. 11. 12. 13. Gal. ar. 34. 38. Belg. ar. 33. 35. August. ar. 9. 13. Wit. ar. 10. 19. Suev. ar. 16 18.

The aduersaries vnto this truth.

Contrary hereunto the Papists erroneously doe hold, that The Sacraments of the new Law doe conferre grace *ex opere operato* a.

a Concil. Trid. sess. 7. can. 8.

The Sacraments of the Old, and New Testament in this doe differ, for that the Sacraments of the Old Testament did onely shaddow forth saluation, but the Sacraments of the new did conferre, and worke saluation b, and doe iustifie (not onely signifie God his good will toward vs) by reason of the worke done, which is the outward Sacraments c.

b Concil. Flor. c Bonauent. lib. 4. dist. 1. que. 5. Gab. Biel. lib. 4. dist. 1. p. 3.

3. Proposition.

By the Sacraments God doth quicken, strengthen, and confirme our faith in him.

The proofe from Gods Word.

BE baptized euery one of you in the Name of Iesus Christ for the remission of your sinnes, and yee shall receine the gift of the holy Ghost, saith S. *Peter* a.

a Acts 2. 38.

Christ gaue himselfe for the Church, that hee might sanctifie it, and cleanse it by the washing of water through the Word b.

b Eph. 5. 25, 26.

The cup of blessing which we bleese, is it not the communion of the bloud of Christ? The bread which we breake, is it not the communion of the body of Christ? saith Saint *Paul* c.

c 1 Cor. 10. 19.

The

The same is affirmed by the reformed Churches [d].

Howbeit this faith is not necessarily tyed vnto the visible signes, and Sacraments. For

Without the Sacraments many haue liued, and dyed, who pleased God, and are, no doubt, saued, either in respect of their owne faith (as we are to thinke of all the godly, both men who were borne, and dyed afore the institution of Circumcision, in the wildernes, and in the time of grace, &c. yet by some extremitie, could not receiue the Seale of the couenant) and women, who afore, and vnder the Law for many yeeres, were partakers for no Sacrament, and neuer of one Sacrament, or that they be heires of the promise.

Some haue faith [e] for they receiue any of the Sacraments.

So had *Abraham* [f], the Iewes, vnto whom *Peter* preached [g], the Samaritanes [h], the Church [i], *Cornelius* the Centurion: And haue the godly of discretion wheresoeuer, not yet baptized [k].

Some neither afore, nor at the instant, nor yet afterward, though daily they receiue the Sacraments, will haue faith; such are like vnto *Iudas* [l], *Ananias* and *Saphira* [m], *Simon Magus* [n], the old *Israelites* [o], and the wicked *Corinthians* [p].

In some, the Sacraments doe effectually worke in processe of time, by the helpe of Gods Word read or preached, which engendreth faith [q], such is the estate principally of Infants elected vnto life, and saluation, and increasing in yeeres.

d Conf. Helv. 1. ar. 21. & 2. c. 19. 20. 21. ar. 6. Bohem. c. 11. 12. Gal. artic. 34. Belg. ar. 33. 34. Aug. ar. 13. Saxon. ar. 13. Suc. c. 17.

e Rom. 4. 9. 10.
f Acts 2. 41.
g Acts 8. 12.
h Acts 8. 37.
i Acts 10. 42.
k Ioh. 12. 26.
l Acts 5.
m Acts 8. 13.
n 1 Cor. 10. 5.
o 1 Cor. 11. 27.
p Rom. 10. 14.

The Aduersaries vnto this truth.

Therefore doe they erre which, teach or hold, that

They neuer goe to heauen, which die without the Seales of the couenant: so thinke the Papists of infants which dye vnbaptized [a].

They are damned (though they receiue the Sacraments) that will not receiue them, after the receiued, and appointed manner of the Church of Rome [b].

There is no way of saluation but by faith [c], hereby excluding infinite soules from the kingdome of heauen, which depart from this world before they doe beleeue.

a Iauel. Phil. Contract. 4. de felicit. Chr. c. 3. & Tigner. institut. Theol. c. 16. sect. 4. &c. Spec. peregr. quæst. dec. 1. c. 3. q. 5.
b Concil. Trid. sess. 7. c. 13.
c Lear. disc.

None

None beleeue but such as are baptized, say the Papists [d], as heare the Word of God preached, say the Puritanes [e].

The Sacraments giue grace *ex opere operato* [f], and bring faith *ex opere operato* [g].

The Sacrament of Baptisme, is cause of the saluation of Infants [h].

d Test. Rhem. an Gal. 5.27.
e Lear. dis. c. p. 3.
f Test. Rhem. an. mat. p. 357.
g Ibid. an. mac. p. 391.
h Ibid. an. 1. Pet. v. 21.

4. Proposition.

Christ hath ordained but two Sacraments in his Gospell.

The proofe from Gods Word.

A Sacrament, according to the etymologie of the word (as the Schoolemen doe write) is a signe of an holy thing, which being true, then haue there bin, and still are, by so many aboue either two, or seuen Sacraments, as there be, and haue beene aboue two or seuen things, which are signes of sacred and holy things.

But according to the nature thereof, a Sacrament is a couenant of God his fauour to man-ward, confirmed by some outward signe, or Seale instituted by himselfe: which also hath bin sometimes speciall either to some men, and that extraordinarily by things naturall sometimes, as the tree of life was to *Adam* [a], and the Rainbow to *Noah* [b]; and sometimes by things supernaturall, as the smoaking furnace was to *Abraham* [c], the Fleece of wooll, to Gedeon [d], and the Diall, to *Ezechiah* [e]; or to some Nation, as the Sacrifices, Circumcision, and the Paschall Lambe was to the Iewes.

And sometimes generall to the whole Church Militant, and ordinary, as in the time of the Gospell. And then a Sacrament is defined to be a ceremony ordained immediatly by Christ himselfe, who by some earthly, and outward element, doth promise euerlasting fauour, and felicitie to such, as with true faith, and repentance, doe receiue the same. And such Sacraments in the New Testament we finde only to be Baptisme [f], and

a Gen. 3. 3.
b Gen. 9. 9, 13.
c Gen. 15. 17, 18.
d Iudg. 6. 37.
e 2 King. 20. 7, 11. Isa. 38. 8.

f Matth. 28. 19. Mark. 16. 16. Ioh. 3. 5. Acts 2. 38.

and the Lords Supper g.

This is the iudgement also of the Churches Protestant h.

g Luke 22. 19. Ioh. 6. 53. 1 Cor. 11. 24.

Errors, and aduersaries vnto this truth.

In a contrary opinion are diuers, and namely,

The Iewes, and Turks: for they deny all the Sacraments of the Church, as we doe hold them.

The Eutychites, who say that prayer onely, and not the Sacraments, are to be vsed a.

The Schwenkfeldians, who contemne not onely the word preached, but the Sacraments also, as superfluous, depending wholly vpon reuelations b.

The Banisterians, who thinke there will be a time, and that in this world, when we shall need no Sacraments b.

The Papists, who publish

That wee leane out no lesse then sixe of the seuen Sacraments c.

How there be seuen Sacraments of the New Testament d.

That hee is accursed that shall say there bee either moe, or fewer then seuen Sacraments: or that any of them is not verily, and properly a sacrament; or that they be not all seuen instituted of Christ himselfe e.

That there are seuen Sacraments, whereof two are voluntary, and at the discretion of men to be taken, or not, as Matrimony, and holy Orders; and fiue are necessary, and must be taken; and of these fiue, three, to wit, Baptisme, Confirmation, and Orders, are but once to be taken, because they imprint an indelible Character in the soule of the receiuers: and foure be reiterable, and may often be receiued, as the Sacrament Eucharisticall, Matrimony, Penance, and extreme Vnction, because at their first ministration, they leaue in the soule no indelible Character f.

h Conf. Helv. 1. ar. 20. & 2. c. 19. Basil. ar. 5. sect. 2. Gal. ar. 35. Belg. ar. 33. Saxon. ar. 12. Sucv. ar. 16.

a Theodoret.

b Vnfold of vntruths.

c Howlet reas. 7.

d Catech. Canis. Vaux.

e Test. Rhem. an. Iam. 4. 14. Concil. Trid. sess. cap. 1.

f Stella Cleticorum.

5. Proposition.

Confirmation is no Sacrament.

Touching Confirmation, the sentence, and iudgement of the true Church is that rightly vsed, as it was in the Primitiue Church, it is no Sacrament, but a part of Christian discipline, profitable for the whole Church of God. For the ancient Confirmation was nothing else then an examination of such as in their infancie had receiued the Sacrament of Baptisme, and were then, being of good discretion, able to yeeld an account of their beliefe, and to testifie with their own mouthes what their Sureties in their names had promised at their Baptisme: which confession being made, and a promise of perseuerance in the Faith by them giuen, the Bishop by sound doctrine, gaue aduice, and godly exhortations, confirmed them in that good profession: and laying his hands vpon them, prayed for the increase of Gods gifts and graces in their minds.

The Popish confirmation all Churches of God with vs vtterly doe dislike, as no Sacrament at all, instituted by Christ[a].

[a] Conf. Saxon. ar. 16. Wittemb. c. 11.

Errors, and aduersaries vnto this truth.

See the Prop. immediately precedent.

Contrariwise the Synagogue of Rome teacheth, that Confirmation is a Sacrament, whereby the grace that was giuen in Baptisme, is confirmed, and made strong by the seuen gifts of the holy Ghost.

Of which their Confirmation they giue vs foure things principally to obserue, *viz.*

1. The substance, or matter, which is holy *Chrisme consecrat*, (as they say) and made of Oyle oliue, and Balme consecrated by a Bishop.

See Canis. catech. chap. 4.

2. The forme, and manner of ministring the same, consisting of the words of the Bishop, which are, I signe thee with the signe of the Crosse, and confirme thee with the Chrisme of saluation, in the name of the Father, &c. and of the actions both of a Godfather, or Godmother, already confirmed, holding vp the childe to the Bishop, and of the Bishop, crossing him which is to be confirmed on the forehead, with oyle, and next, striking the partie confirmed on the eare.

3. The minister, who must be a Bishop, and none inferiour Minister[a].

4. The effect, or effects rather. For by Confirmation they say, that

Sinnes are pardoned, and remitted.

The grace of Baptisme is made perfect.

Such become men in Christ, who afore were children.

Grace is giuen boldly to confesse the name of Christ, and all things belonging to a Christian man.

The holy Ghost is giuen to the full,

And perfect strength of the minde is attained.

But in so teaching, dangerous and very damnable doctrine doe they deliuer. For

It is an error that confirmation is a Sacrament: because it hath no institution from God, which is necessary to all, & euery sacrament, inasmuch as a sacrament cannot be ordained but by God onely, euen as the Papists themselues doe confesse[b].

To say that popish confirmation is grounded vpon Gods word, is to speake foule vntruths. For in the Scripture there is mention, neither of the matter, that it must be Chrisme, and that made of oyle oliue, and Balme, and the same consecrated of a Bishop; nor of the forme, that either a Bishop must signe the party to be baptized, with the signe of the Crosse; or that a Godfather, &c. must be thereat; nor of the Minister, that of necessity he must be a Bishop, that is to confirme; nor of the effects, that thereby sinnes are pardoned, and released, and Baptisme consummated, and made perfect.

It is an error to say, there is any other oyntment giuen to the strengthning of the Church Militant, besides the Holy Ghost. *Ier.* 2. 27.

It is an error to maintaine, that any Bishop can giue heauenly graces to any creature.

It is an error to ascribe saluation vnto Chrisme, and not onely vnto Christ.

It sauoureth of Donatisme, to measure the dignity of the Sacraments by the worthinesse of the Ministers.

It is an error to say, that men cannot be perfect Christians, with-

a Nunquam erit Christianus, nisi in Confirmatione Episcopali fuerit confirmatus. De consecra. dist. 5. cap. & Ieiuni.

b Catech. Trid. tit. de Confir.

without Popish Confirmation.

It is an error, that by confirmation the holy Ghost is giuen to the full.

6. Propofition.

Penance is no Sacrament.

Touching penance, the Papists doe publish foure things to be noted, whereof none of them is truely grounded vpon the Word of God.

Canis. Catec. cap. 4. Catec. Trid. de poen.

First, the matter, which they doe say is partly the actions of the person penitent, which are sufficient contrition of his heart: perfect confession of all his sinnes, and that in particular, with all the circumstances, as of time, place, &c. and satisfaction by deeds, which maketh an amends for all his offences: and partly the absolution of the Priest.

Secondly, the Forme, which in the Priest is the words of Absolution, which he vttereth ouer the sinner: in the person penitent, it is his kneeling downe at the Priests feete; his making the signe of the Crosse vpon his brest; and his saying, Benedicite, to his ghostly father. The Priest (say they) beareth the person of God, and is the lawfull Iudge ouer the penitent; and may both absolue from the guilt of sin, and inflict a punishment according to the offence.

Thirdly, the minister, who ordinarily is the Curate of euery parish; but extraordinarily, and in the time of great necessity, or by licence, is any Priest. And yet some sinnes are so grieuous, as none may absolue but either the Bishop, or his Penitentiary, as the crime of Incest, breaking of vowes, Churchrobbing, Herefie, adultery: and some againe none remit, or pardon, but the Pope onely, or his Legate, as burning of Churches: violent striking a Priest; counterfeiting of the Popes Bulles, &c.

Fourthly, and last of all, the effect. Hereby, they say, the penitent sinner is purged, absolued, and made as cleane from all sinne, as when he was newly baptized, and besides, enriched with

with ſpirituall gift, and graces.

The conſideration hereof hath moued, beſides the Church of England, all other Churches reformed, to ſhew their deteſtation of this new Sacrament, as hauing no warrant from Gods Word [a].

The blaſphemies are outragious, and the errors many, and monſtrous, compriſed in this doctrine of Popiſh penance. For neither can the matter of this their Sacrament, nor the forme, nor the miniſter, nor the effect be drawne from the Word of God.

a Confeſſ. Helv. 1.c.14.19. Bohe. c.4. Auguſt. ar. 3.11,12. Saxon. ar. 16. 17. Wit. ar.13.15. Sue.28.

They ſay penance is a ſacrament, and yet can they ſhew no element it hath to make it a ſacrament.

Their Contrition is againſt the truth: For no man is, or can be ſufficiently contrite for his ſinnes.

To confeſſe all ſinnes, and that one after another, with all circumſtances, vnto a Prieſt, as it is impoſſible: ſo it is neuer enioyned by God, nor hath euer beene practized by any of Gods Saints.

That any man in any meaſure can ſatisfie for his ſinnes, it is blaſphemy to ſay, and againſt the merits of Chriſt. And yet doe the Papiſts teach it, as alſo that one man may ſatisfie for another.

Teſt. Rhem. in Coloſ.1.26.

An vntruth is it, that any Prieſt, Biſhop, or Pope, hath power at his will to forgiue ſinnes; or can enioyne any puniſhment that can make an amends vnto God for the leaſt offence.

If penance purge men, and make them cleane from all ſin, then is there a time, and that very often in this life, when men in this life be perfect; which tendeth greatly to the error of the Catharans; Donatiſts, and Pelagians.

The doctrine of the Papiſts, that ſuch perſons as willingly depart out of this world without their Shrift are damned, is damnable doctrine, and to be eſchewed; and yet it is diſperſed euery where in their bookes *.

* Vaux catec.c. 4. Catech. Trid. de penit. Teſt. Rhem. annot. Matth. 12. 31. Hils quarron. 13. reaſ. p. 65. Pel. de Seto. meth. confeſſ. par.4.p. 156.a.

7. Propoſition.

Orders is no Sacrament.

The Churches of England, and of other places reformed, doe acknowledge an order of making ministers in the Church of God, where all things are to be done by order. But that Order is a Sacrament, none but disordered Papists will say: and yet they obserue none order in speaking of the same. For among them,

Canis. Catec. Some doe make seuen orders: whereof some they call inferior, and some superior: the inferior be the orders first of Porters, whose office is to keepe the doore: to expell the wicked, and to let in the faithfull: next, Exorcists, or Coniurers, which haue power to expell the deuils: thirdly, Lectors, or Readers, who are to reade Lessons, and bookes in the Church: and fourthly, Acolytes, or Candlebearers, whose office is to beare Cruets to the Altar, with wine and water, and to carry about Candles and Tapers.

The superior is the order of Subdeacons, Deacons, and of Priests. The subdeacons are to reade the Epistle at seruice time, to prepare necessaries for ministration; and to assist the Priest in ministration. The Deacons duty is to reade the Gospell, and also to assist the Priest in ministration. The Priest his part, and office is, to minister sacraments, that is to say, Baptisme, Penance, the Eucharist, and to sacrifice for the quicke and the dead, Anoiling of the sicke, and Matrimony.

Others, numbring the seuen sacraments, doe quite ouerpasse in silence the sacrament of Order, and in place thereof mention the sacrament of Priesthood, as Vaux, of Bishopdome, as Hugo the Cardinall, or Archbishopdome, as W. *Paris.*

[d] Lib. 4. dist. 24. cap. 1. These seuen Orders, say some Papists, as *Lombard* [d], are seuen sacraments: which added to the other sixe, make 13. sacraments: and are from Christ, and his Apostles time [e], yea were instituted euen by Christ himselfe [f].

[e] Test. Rhem. annot. marg. p. 572.

[f] Ibid. annot. Luke 22. 19. Which their assertions are besides the Word of God. For in the holy Scripture,

Where can it be seene that either orders, as some can make one,

one, or seuen Sacraments; or Priesthood, as others thinke, is a Sacrament? what element hath it? what forme? what promise? what institution from Christ?

Where can any of those hideous titles of *Porter*, Exorcist, &c. be found ascribed to any minister of the new Testament? or the manner of their creation, or offices established?

Some Papists themselues doe write, that all inferiour orders are not grounded vpon Scripture, but some of them come by tradition g. And *Peter Lombard* saith plainely, that fiue of the seuen orders neither can be read in the Word of God, nor yet were heard of in the Primitiue Church h.

Where is it appointed to the ministers of the new Testament, onely to minister Sacraments? or to minister moe then two, *viz.* Baptisme and the Lords Supper?

By what one place of Scripture haue Priests authoritie to offer sacrifice, and that for the quicke, and the dead also?

Where without extreme blasphemy can they shew that our Sauiour Christ was a Porter, an Exorcist, an Acolyte, &c. and not alwaies in his Church, a King, a Prophet, and a Priest?

g Maioran. clyp. milit. eccles. lib. 1. cap. 9.

h Lomb. lib. 4. diff. 24.

8. Proposition.

Matrimony is no Sacrament.

Matrimony is a state of life, holy, and honourable among all men a. Howbeit, to say that the same is a Sacrament instituted, and that by Christ, as the Papists doe b, we cannot bee induced, and that for diuers reasons.

a Heb 13. 4.

b Conc. Trid. Sess. 7. cap. 1. Test. Rhem. annot. Ephes. 5. 32. Catech. Vaux. Canis.

For marriage, or the wedded state, was neuer commanded by God to be taken for a Sacrament.

Againe, it hath neither outward element; nor prescribed forme; nor promise of saluation, as a Sacrament should, and Baptisme, and the Lords Supper haue.

Besides, Matrimony may be entred into, or not, at our discretion. But it is not at our choice to be partakers, or not to participate of the Sacraments, if we may come by them.

More-

Moreouer, Matrimony was ordained euen by God himselfe in the time of mans innocency [c], but the Sacraments of the New Testament were instituted by Christ.

Finally, it was no sacrament to the Fathers afore and in the time of the Law; and therefore is no sacrament to vs.

Hereunto subscribe the Churches of God elsse-where [d], all of vs opposing our selues against the manifold aduersities of this truth; whereof

Some haue too highly conceiued of the wedded state; such are the Papists, when they will haue it to be a sacrament, as hath bin said; and such were the Vigilantian Bishops, who would take no men into the Clergie, except they would bee married first [e].

Others againe too basely, and badly thinke of Matrimony, defending (some of them,) how it is not meete that any man or woman should marry at all; such were the Gnosticks [f], the Marcionites [g], the Tatians [h], the Montanists [i], the Manichies [k], the Hieracites [l], and the Apostolikes [m].

That any man, or woman should twice marry, the husband or wife being dead; of this minde were the Catharans [n], Origen [o], and Tertullian [p].

That some kinde of persons should neuer marry, as namely, those which haue taken holy Orders [q], or be of spirituall kindred [r]; these errors the Papists doe hold.

Lastly, that any persons should not be married but by popish priests; thinking all those men and women not lawfully married, which are coupled together by protestant ministers; and therefore haue new married such persons. So did the Papists both in the Low countries [s], and in *France* [t].

c Gen. 24. Matth. 19.4, 5,6.
d Conf. Helv. 1. ar. 20. 37. & 2. c. 19. 29. Basil. ar. 5. Bohem. c. 9. Gal. ar. 24. 35. Belg. ar. 33. August. ar. 25. 6. Saxon. art. 12. 18. Wittemb. c. 21. 26. Sue. c. 12. 15.
e D. Heron. aduers. Virgil.
f c. 1. Epiphan.
g Tertul. contra Mar. lib. 4.
h Epiphan.
i Euseb.
k D. August. de hæres.
l Ibid. August.
m Epiphan.
n D. August. de hæres.
o D. Origen. in hom. 19.
p Tertul. lib. de monog.
q Test. Rhem. annot. 1 Tim. 3. 2. See more afterward, artic. 32.
r 1. Pet. Lombard. lib. 4. dist. 42. By spirituall kindred which is betweene the party that is baptized, or confirmed, and his Godfathers, and Godmothers, and also betweene the Godfather, or Godmother, and the parents of the child baptized, or confirmed (matrimony may not be either contracted, or continued) Canis. catech. c. 4.
s Supplic. of the Prince of Orange vnto King Philip.
t Calvin. epist. fol. 166. and Chron. of France.

8. Proposition.

Extreme vnction is no Sacrament.

The

The Papists do take Anoyling of the sicke (which they call extreme Vnction) for a Sacrament, whereof (as they write)

The matter is oyle hallowed by a Bishop; wherewith the sicke person is anoyled vpon the Eyes, Eares, Mouth, Nose, Hands, and Feet.

The forme of the words, which the Priest speaketh, when he doth anoint the sicke person in the foresaid places, is, saying: By this Oyle God forgiue thee thy sinnes, which thou hast committed by thine Eyes, Nose, Eares, and Mouth, by thine Hands and by thy Feet: all the Angels, Archangels, Patriarches, Prophets, Apostles, Euangelists, Martyrs, Confessours, Virgins, Widdowes, Infants, heale thee.

The Minister thereof vsually is a Priest; but may be any other Christian.

The effect of anoyling is to purge, and put away veniall sinnes, committed by mis-spending of our senses; as also sinnes forgotten.

In this Antichristian doctrine many errors bee contained, For,

In respect of the matter, the Papists make of a greasie matter, a spirituall oyntment; whereas there is none oyntment spirituall but the holy Ghost.

In respect of the forme, the onely propitiator, and mediatour betweene God and man, Christ Iesus is blasphemed; and the merit, and power of his death, ascribed vnto greasie oyle. Besides, Christ is not acknowledged for the onely Sauiour of mankinde, and Physician of our soules; but other Physicians be called vpon besides him.

In respect of the Minister, they hold how any man hath power to forgiue sinnes: which belongeth vnto God alone: also, that other men, yea women (and not the Ministers of the Word onely) may be the Ministers of the Sacraments.

In respect of the effect, they teach vs (which is vtterly vntrue) that neither all sinnes be mortall; nor that Christ hath cleansed such as be his, from all their sinnes, by his precious blood.

10. Propoſition.

The Sacraments are not to be abuſed, but rightly to be vſed of vs all.

The proofe from Gods Word.

In the Word of God the right vſe of the Sacraments, and the ends of their inſtitution are euidently ſet downe. For

Concerning Baptiſme, Chriſt ſaith, Teach all Nations, baptizing them, &c[a]. He that ſhall beleeue, and be baptized, ſhall be ſaued[b].

Touching the Lords Supper, ſaith our Sauiour, of the Bread, Take, eate, &c. and of the Cup, Drinke ye all of it[c]: and S. *Paul*, The cup of bleſſing, which we bleſſe, is it not the communion of the blood of Chriſt? The bread which we breake, is it not the communion of the body of Chriſt[d]?

This truth doe the Churches reformed by their Confeſſions ſubſcribe vnto[e].

a Math. 28. 29.
b Math. 19. 16.
c Math. 26. 26, 27.
d 1 Cor. 10. 16.
e Conf. Helv. 1. ar. 22. & 2. c. 20. & 2. c. 20, 21. Bohem. c. 11, 13. Gal. ar. 35. 38. Belg. ar. 34. 35. Aug. ar. 2. 9. Sax. ar. 13. 15. Wittemb. c. 10. 29. Suev. c. 13. 18.

The errors and aduerſaries vnto this truth.

Then greatly doe they ſinne, who either doe not vſe the Sacraments at all, as doe the Scwenfeldians[a], or miniſter them but vnto whom they liſt: ſo is Baptiſme of the Seruetians[b], and Anabaptiſts[c], miniſtred onely vnto elder perſons, and denied vnto Infants, and ſo is the ſame Sacrament, of the Marcionites, miniſtred vnto ſingle perſons, but denied vnto married folkes[d]: or doe abuſe them.

So abuſed is baptiſme by them who baptize things without reaſon, yea ſometimes without life, or ſenſe: ſo habe the Papiſts baptized both Bels, and Babels, as the great Bell of S. *Iohn* de Lateran at Rome, by Pope *Iohn* the 14. who named it *Iohn* after his owne name[e], and the great Bell of Chriſts Church in Oxford, which D. *Treſham* the Vicechancellor, named *Mary*[f]; Babels, as the Duke of Aluas chiefe Standard, which he vſed

a See in this art. prop. 1.
b Caluin. epiſt. 118.
c Sleidan. commen. l. 9.
d Tert. contra Marcion. lib. 2. & 4.
e Cypr. Valera of the Pope &c. p. 55.
f D Humfre. in vita Iuelli. p. 81.

in

in the Low countries, was baptized by *Pius Quintus*. Ann. 1568. and called *Margaret* by the said Pope g, and so the Cataphrygians baptized the dead bodies of men h.

Againe, Baptisme was abused by the Marcionites, when they baptized the liuing for the dead i, also by the Nouatians k, and Papists l, when they rebaptized infants afore baptized, as they termed them, by Heretikes.

And so abused was the Lords Supper by certaine Heretikes, condemned in a Councell at Carthage, whose manner was to thrust the Sacrament into the mouthes of dead men m, and is by the Papists, whose guise is to vse it magically, as a salue against bodily sickenesse, and aduersity: also to carry the same about pompously, and superstitiously in the open streets, to be adored of the beholders.

g D. Morison. de deprau. Rel. Orig. pag. 24.
h Philastrius.
i Tert. contra Mar. lib. 4.
k D. Cypr. ad Iulian.
l Sue. ar. 23. prop. 3.
m Conc. Carthag. 3 can. 6.
n Art. of the peace between Spaine and Eng. ar. 1. 1604. ar. 2. concer. a moder. See more in the Art of Bap. the L. Supper also, ar. 28. prop. 5.

11. Proposition.

All which receiue the Sacraments, receiue not therewithall the things signified by the Sacraments.

The proofe from Gods Word.

WE reade in the holy Scriptures; that
Some persons doe receiue the Sacraments, and the things signified by the Sacraments, which are the remission of sins, and other spirituall graces from God: and so receiued was the Sacrament of Baptisme, of *Cornelius* a, and the Lords Supper, of the good Disciples b, and the godly Corinthians c.

Some againe receiue the Sacraments, but not the things by them signified: so receiued was Baptisme of *Simon Magus* d, and the Lords Supper of *Iudas* e, and so receiue the Atheists, Libertines, and impenitent persons f.

And some receiue not the Sacraments at all, and yet are partakers of the things by the Sacraments signified: such a communicant was the Theefe vpon the Crosse g.

a Acts 10. 47.
b Marke 18. 26, &c.
c Iohn 13. 22.
d Acts 8. 13.
e Iohn 13. 26.
f 1 Cor. 11. 17, &c.
g Luke 23. 43, 44.

This maketh vs to conceiue well both of those men, and women, which would, and yet cannot communicate in the publike, and Christian assemblies; and of the children of Christians parents, which depart this world vnbaptized.

Furthermore, it is apparent, how

Salvation is promised to such as are baptized, yet not sim-
[h] Mark. 16. 16. ply in respect of their baptisme, but if they doe beleeue [h].

Againe, S. *Paul* saith, Whosoeuer shall eate the bread, or drinke the Cup of the Lord

Vnworthily, shall bee guilty of the body and blond of
[i] 1 Cor. 11. 27. Christ [i].

And this the purer Churches euery where doe acknow-
[k] Confess. Helv. 1. ar. 20. and 2. c. 19. 21. Basil. ar. 3. 6. Bohem. c. 11. 13. Gal. ar. 24. 36, 37. Belg. ar. 33. 35. Aug. ar. 3. 13. Saxon. ar. 13. 24. Wit. c. 10. Suet. c. 17. ledge [k].

The aduersaries vnto this truth.

The Papists therefore be in a wrong opinion, which deli-
[a] Trent. Sess. 7. can. 1. Pet. 3. 21. uer that

The Sacraments are not onely Seales, but also causes of grace [a], and

The Sacraments doe giue grace, euen because they be deli-
[b] Ibid. annot. marg. p. 357. uered and receiued, *ex opere operato* [b].

26. Article.

Of the vnworthinesse of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the euill bee euer mingled with the good, and sometime the euill haue chiefe authority in the ministration of the Word, and Sacraments: yet for asmuch as they doe not the same in their owne name but in Christs, and doe minister by his commission, and authority, we may vse their ministery, both in hearing the

Word

Word of God, and in the receiuing the Sacraments. Neither is the effect of Christs ordinance taken away by their wickednesse, nor the Grace of Gods gifts diminished from such as by faith and rightly doe receiue the Sacraments ministred vnto them, which are effectuall, because of Christs institution, and promise, although they be ministred by euill men.

Nevertheless it appertaineth to the discipline of the Church, that enquiry be made of euill ministers: and that they be accused by those that haue knowledge of their offences, and finally, being found guilty, by iust iudgement be deposed.

The Propositions.

1. The effect of the Word, and Sacraments, is not hindred by the badnesse of ministers.

2. Euill ministers are to be searched out, conuicted, and deposed, but orderly, and by the discipline of the Church.

1. Proposition.

The effect of the Word, and Sacraments, is not hindred by the badnesse of ministers.

The proofe from Gods Word.

OF the ministers ecclesiasticall the Church is to conceiue neither too sinisterly, as though their vnworthines could make the Word and Sacraments the lesse effectuall to such as worthily doe heare, and receiue them: nor on the other side too highly, as if the dignity of their calling were cause good enough, that what they doe, or say *ex opere operato*, take happy effects.

These things from the Scriptures are manifest, which teach vs, that wicked ministers, euen the Scribes and Pharises sit-

ting in *Moses* chaire [a], and preaching Christ, though through enuy, strife, and contention [b], are to be heard; and many administer the Sacraments; as did the ordinary Priests among the Iewes, whereof very many, both afore, and after that our Sauiour came into the world, were most wicked men: and the best are but the Ministers of God [c], and Gods labourers [d].

Also the purer Churches beare witnesse hereunto [e].

Neither is he (whosoeuer) that planteth any thing, neither he that watereth, but God that giueth the encrease, saith S. *Paul* [f]. And a signe of a good spirit is it, to regard not so much who speaketh, or ministreth, as what is vttered, and offered from God.

a Matth. 23. 1.
b Phil. 1. 15.
c 1 Cor. 4. 1.
d 1 Cor. 3. 9.
e Confess. Helv. 1. ar. 15. 20. 22. Hel. 2. 1. 18, 21. Bohe. c. 11. 12. Gal. ar. 3. 35. Aug. ar. 8. Sax. ar. 11. 13. Wit. ar. 31. Sue. ar. 13.
f 1 Cor. 3. 7.

Errors, and aduersaries vnto this truth.

The due consideration of the promises will both settle vs the more firmely in the truth; and make vs the more carefully to abhorre all aduersaries thereof, as in old time were the Donatists, and the Petilians, who taught that the Sacraments are holy, when they be administred by holy men, but not else [a]: also the Apostolikes, or Henricians, who had a fancy that he was no Bishop, which was a wicked man [b].

Among the Fathers, also *Cyprian*, and *Origen* were not found in this point. For *Cyprian* published, that no minister could rightly baptize, who was not himselfe endued with the holy Ghost [c]: he further deliuered, that whosoeuer doe communicate with a wicked minister, doe sinne [d].

Origen held, that in vaine did any minister either bind, or lose, who was himselfe bound with the chaines of sinne, and wickednesse [e].

a D. August. in Psal. 100. & 32. Idem contra Petil. l. 1. c. 4.
b Magdeburg. eccles. hist. Cant. 12. cap. 5. fol. 844.
c D. Cyprian, epist. lib. 1. lib. ad Mag. ep. 6.
d Ibid. ep. 4.
e D. Orig. in Matth. tract. 1.

Such aduersaries in our time be the Anabaptists, the Family of Loue, the disciplinarians (vsually tearmed Puritans;) the Sabbatarians; the Brownists; and Papists. For

The Anabaptists will not haue the people to vse the ministery of euill ministers; and thinke the seruice of wicked Ministers vnprofitable, and not effectuall: affirming that no man, who is himselfe faulty, can preach the truth to others.

f Wilk. against the Fa. ar. 14. p. 66.

The

The Family of Loue doe say, that no man can minister the vpright seruice, or ceremonies of Christ, but the regenerate g, also that wicked men cannot teach the truth h.

The disciplinarian Puritanes doe bring all ministers which cannot preach, and their seruices into detestation. For their doctrine is, that

Where there is no Preacher, there ought to be no minister of the Sacraments i.

None must minister the Sacraments which doe not preach k.

The Sacrament is not a Sacrament, if it be not ioyned to the Word of God preached l.

It is a sacriledge, to separate the ministration of the word preached, from the Sacraments m.

Of these men opinions be the Sabbatarians among vs. For their doctrine is to the common people, that vnlesse they leaue their vnpreaching ministers euery Sabbath day, and goe to some place where the Word is preached, they doe prophane the Sabbath, and subiect themselues vnto the curse of God n.

So the Brownists; No man is to communicate (say they) where there is a blind, or dumbe ministery o.

The Papists doe crosse this truth, but after another sort: For

Pope *Hildebrand* decreed and commanded; that no man should heare Masse from the mouth of a Priest which hath a wife p.

The Rhemists doe publish, how

The Sermons of heretikes (and so tearme they all Protestant ministers) must not be heard, though they preach the truth. Their prayers and sacraments are not acceptable to God, but are the howling of wolues.

g H. N. euang. c. 2. §. 6. 2.

h Fam. 1. epist. to M. Rogers.

i Lear. disc. p. 62.

k T. C. 1. c. p. 104.

l Bez. de Loquereas of the Church. c. 16.

m Lear. disc. p. 60.

n D. B. doc. of the Sab. 2. booke p. 173.

o R. H. on Psal. 122.

p B. Iewel on Ag. 1. ser.

q Test. Rhem. annot. tit. 3. 10.

r Ibid. an. Mar. 3. 13.

2. Proposition.

Euill ministers are to be searched out, conuicted, and disposed but orderly, and by the discipline of the Church.

The

The wicked, and euill miniſters muſt not alwaies be endured in the Church of God. For they are the euill and vnprofitable ſeruants [a], the eyes, which doe offend [b], the vnſauory ſalt [c], which are carefully to be ſeene vnto; and if admonitions will not ſerue, depoſed: yet orderly, and by the diſcipline of the Church. For that God which appointed a gouernment for the ciuill ſtate, hath alſo giuen authoritie vnto his Church to puniſh offenders, according to the quality of their tranſgreſſions. And ſo may we reade in the Word of God.

a Matth. 25. 26.
b Matth. 18. 9.
c Matth. 5. 13.

Let the Church ſay our Sauiour [d].

d Matth. 18. 17.

Let ſuch a one by the power of our Lord Ieſus Chriſt, be deliuered vnto Satan, for the deſtruction of the fleſh, that the ſpirit may be ſaued in the day of our Lord Ieſus, ſaith Saint *Paul* [e].

e 1 Cor. 5. 4, 5.

So the neighbour Churches [f].

f Helv. 2. c. 18. Bohe. c. 9. Sax. ar. 11. Suev. ar. 35.

Aduerſaries vnto this truth.

Then deceiued, and out of the way, are the Browniſts, and Barrowiſts, which are of minde, that

Priuate perſons in themſelues haue authoritie to depoſe vnmeet miniſters; and to puniſh malefactors [a].

a R. H. in pſal. 122. p. 127.

Euery particular member of a Church in himſelfe hath power to examine the manner of adminiſtring the Sacraments, &c. to call men vnto repentance, &c [b]. to reprooue the faults of the Church; and to forſake that Church, which will not reforme her faults vpon any priuate admonition [c].

b Bar. diſco. p. 96.
c Giff. repl. vnto Bar. and Gr. in the end.

For want of the due execution of diſcipline againſt perſons offending, and malefactors, [d] both women may leaue their husbands (as ſome haue done,) and husbands their wiues, and goe where it is in force. See more in Art. 33, Prop. 1.

d Browne tract. of the life, and meane Bred. detect. p. 122.

27. Article.

27. Article.

Of Baptisme.

1 *Baptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not Christened, but it is also a signe of regeneration, or new birth, whereby as by an instrument, they that receiue Baptisme rightly, are grafted into the Church, the promises of the forgiuenesse of sinne, and of our adoption to the Sonnes of God, by the holy Ghost, are visibly signed, and sealed: Faith is confirmed, and grace encreased by vertue of prayer vnto God.*

2 *The Baptisme of young children is in any wise to bee retained in the Church, as most agreeable with the institution of Christ.*

The Propositions.

1. Baptisme is a signe of Profession, and marke of difference whereby Christians are discerned from other men, that be no Christians.

2. Baptisme is a signe or seale of the Regeneration, or new birth of Christians.

3. Infants, and young children, by the Word of God, are to be baptized.

1. Proposition.

Baptisme is a signe of Profession, and marke of difference, whereby Christians are discerned from other men, that be no Christians.

The proofe from Gods Word.

HOw the Sacraments are tokens: and therefore that Baptisme is a signe of the true Church; which be Christians, it is apparant from Gods Word in the fift proposition of the nineteenth Article afore going; and the same doe the Churches of God acknowledge [a].

Errors, and adversaries vnto this truth.

This declareth vs to be sound Christians, and

Not Nazarens, who were with the Iewes circumcised, and baptized with Christians and so (as *Hierome* writeth of them) were neither Iewes, nor Christians [a].

Not Manicheans, which baptize not any [b].

Not false Christians [c], or Marcionites [d], which did baptize the liuing for the dead. Which Marcionites also denied Baptisme vnto all married persons, and baptized none but persons single, virgins, widdowes, and women diuorced from their husbands [e].

Not Origenists, who maintaine a Baptisme by fire; as also that after the resurrection of our bodies, wee shall haue need of Baptisme [f].

Not of *Matthew Hamont* opinion, (that Norfolke Heretike) which stood in it to the death, that Baptisme is not necessary in the Church [g].

Not Anabaptists, which number Baptisme among things indifferent, and so to bee vsed, or refused, at our discretion [h].

Not Familists, which say there is no true Baptisme, but onely among themselues [i].

Not Papists, who both baptize Bels, and Babels, as afore hath bin shewed, art. 25. prop. 10. and also make the vowe, and profession of the Monachall, or life of a Monke, as good a token of Christians, as Baptisme [k].

a Conf Helv. 1. ar. 20 & 2. c. 19, 20. Basil art. 5. sec. 2. Gal. art. 35. Belg. ar. 24. August. art. 13. Saxon. ar. 12.

a D. Heron. in epist. ad Aug. de hæres.

b D. August.

c 1 Cor. 15.

d Tertul. contra Mar. lib. 4.

e Tertul. Ibid.

f Origen. in Luke hom. 14.

g Holinsh. chr. fol. 1299.

h Bullin. contra Anabap. lib. 2. cap. 1.

i H. N. 1. exhor. cap. 7.

k T. Aquinas. 1. 21. de ingre. relig. p. 119.

2. Proposition.

Baptisme is a signe or seale of the Regeneration, or new birth of Christians.

The proofe from Gods Word.

BAptisme, of S. *Paul* is called the washing of the new Birth [a], of others, the Sacrament of the new Birth, to signifie how they which rightly (as all doe not) receiue the same [b], are ingrafted into the Body of Christ [c], as by a seale be assured from God, that their sinnes be pardoned, and forgiuen [d], and themselues adopted for the children of God [e], confirmed in the faith [f], and doe increase in grace, by vertue of prayer vnto God [g].

And this is the constant doctrine of all Churches protestant and reformed [h].

a Tit. 3. 5.
b See afore ar. 25. p. 118.
c 1. Cor. 12. 13.
d Acts 2. 38.
e Ephe. 5. 26.
f Marke 16. 16.
g Acts 2. 41. 42.
h Confes. Helv. ar. 21. & 2. c. 20. Bohe. c. 12. Gal. ar. 35. Bel. ar. 34 Aug. ar. 9. Sax. ar. 13. Wittem. cap. 10. Suev. c. 19.

The Errors and aduersaries vnto this truth.

But no part of the true Church thinketh as many old heretikes, *viz.* that

The baptized of the Orthodoxall ministers, are to be rebaptized, as said the Nouatians [a].

Originall sinne is not pardoned in infants, as said the Pelagians, because they haue no such sinne in them at all [b].

Onely sinnes past, and not sinnes future, or not yet committed, are by Baptisme cleansed, as the Messalians held [c].

Being once baptized, we can no more be tempted, as thought the Iouinians: which was the error also of the Pelagians [d].

The Baptisme of water is now ceased: and the Baptisme of voluntary bloud by whipping, is come in place thereof, without which none can be saued, as the Flagellifemus published [e].

a Cyp. ad Iob.
b D. August. de pec. mer. lib. c. 20.
c Theod. dimider. c. de Bapt.
d Mag. ec. hist. Cen. 4. c. 5. fol. 381.
e Gerson. tra. contra Flagel.

We also condemne the opinion

Of the Russeis, that there is such a necessity of Baptisme, as

that all that dye without the same, are damned f.

Also of the Banisterians, which say that the water at Baptisme is not holy, in respect that it is applyed to an holy vse; and that the ordinary, and common washings among the Turkes, and Iewes, is the same to them that Baptisme is to vs g.

Likewise of the Family of Loue, which conceiue basely of this Sacrament, calling it in derision, Elementish water, and of no better validity, or vertue then common water h.

Also the Anabaptists, who ascribe no more vnto Baptisme, then vnto any other thing, chiefly discerning one man from another; and say that the Sacraments of the New Testament are no instruments to raise, or confirme faith i.

And lastly of the Papists, who maintaine that Baptisme serueth to the putting away of originall sinne onely k.

Baptisme bringeth grace, euen *ex opere operato* l.

Russie commonweale, c. 24. pag. 98. b.

g Banist. errors printed by T. Man.

h N. N. euang. c. 16. sect. 5. 6.

i Altheman. concil. lo. pugnan. lo. 131.

k D. Tho. de sac. Altari.

l Test. Rhem. in Gal. 3. 27.

3. Proposition.

Infants, and young children, by the Word of God, are to bee baptized.

The proofe from Gods Word.

Although by expresse tearmes we be not commanded to baptize young children; yet we beleeue they are to bee baptized, and that for these, among other reasons:

1. The grace of God is vniuersall, and pertaineth vnto all: Therefore the signe, or Seale of grace is vniuersall, and belongeth vnto all, as well young as old.

2. Baptisme is vnto vs, as Circumcision was vnto the Iewes. But the Infants of the Iewes were circumcised. Therefore the children of Christians are to be baptized.

3. Children belong vnto the Kingdome of Heauen a, and are in the couenant; therefore the signe of the couenant is not to be denyed them.

a Matth. 13. 14.

4. Christ gaue in commandement that all should be bapti-

zed,

zed [b], therefore young children are not to be exempted.

5. Christ hath shed his bloud aswell for the washing away the sinnes of children, as of the elder sort. Therefore it is very necessary that they should be partakers of the Sacrament thereof.

All Christian Churches allow of the Baptisme of Infants [c].

b Matth. 28. 19.
c Confess. Helv. 1. ar. 21. & 2. c. 20. ar. 35. Belg. ar. 34. Aug. ar. 13. Saxon. ar. 13. Wit. c. 10. Sue. cap. 17.

The aduersaries vnto this truth.

The premises declare, that

They slander vs which say, that all Protestants deny the Baptisme of children to be necessary, and this is Runagate Hils report [a].

a Hils quart. reas. 14.

They erre which oppugne this truth, as doe many persons, but not after one, and the same sort. For

Some vtterly deny that Infants, or young children are to be baptized: so did the Pelagians [b], the Heracleans, and the Henricians [c]; and so doe the Anabaptists, whereof said some, how baptisme is the invention of Pope *Nicholas*, and therefore naught [d], others, that baptisme is of the diuell. So thought *Melchior Hoffman* [e], so also doe the Swermerians (a sect among the said Anabaptists [f]) the Seruetians [g], and the Family of Loue, which doth hold that none should be baptized vntill he be thirty yeeres old [h].

b D. August. de Ver. Apo. se. de Bap. par.
c Mag. eccles. hist. cent. 12. c. 5.
d Bullin. contra Anbap. l. 1.
e Ibid. l. 2 c. 13.
f Althemar. lo. pug. co. 131.
g Epi. minist. Bern. in Cal. e. pist. fol. 118.
h Display H. 7. a.

Others refuse to baptize not all, but some Infants. So denied is Baptisme by the Barrowists vnto the seede of whores, and witches [i], by the Brownists, vnto the children of open sinners [k], by the Disciplinarians vnto their children which subiect not themselues (as Dud. *Fenner* saith) vnto the discipline of the Church, or obey not the Presbyteriall decrees [l].

i Bar. disc. p. 9.
k Giffords reply.
l Sacramentorum autem primum pro natura sua administrari debet vel infantibus, vel adultis. Infantibus autem iis qui sunt liberi eorum qui sunt intra. Intra autem qui ecclesiæ [illegible], sc. subii, ciuat. D. Fenner. 5. Theol. cap. vlt. m R. A. confut. of Brow. p. 113.

Others allow the Baptisme of Infants, yet thinke those Infants not lawfully baptized, which are baptized either by the now ministers of the Church of England, as the Brownists doe thinke [m], or by Protestant ministers, as the Papists are of

minde, witnesse their rebaptizing of infants in *France*, and in *Netherland* [n], or by vnpreaching ministers, as the disciplinarian Puritanes doe hold [n].

And others are of opinion that none are to be baptized which beleeue not first.

Hence the Anabaptists, Infants beleeue not, therefore be not to be baptized. Hence the Lutherans: Infants doe beleeue [p]: Therefore to be baptized.

n See afore ar. 25. p. 8.

o See ar. 26. pr. 1. Declarent verbi nam legerint, tam necessario esse copulandam coelestis verbi prædicationem cum administratione Sacramenti, vt nisi concio habeatur, renascentium lauacro infans aspergi non possit? p Querim. ec. p. 80. Hesshus, de 600. ar. Pontif. lo. 16.

28. Article.

Of the Supper of the Lord.

1 *The Supper of the Lord, is not onely a signe of the loue that Christians ought to haue among themselues one to another* [a], *but rather it is a Sacrament of our redemption by Christs death: Insomuch that to such as worthily, and with faith receiue the same, the bread which we breake, is partaking of the Body of Christ, and likewise the Cup of blessing, is a partaking of the bloud of Christ.* 3 *Transubstantiation (or the change of the substance of bread, and wine) in the Supper of the Lord, cannot be proued by holy writ, but is repugnant to the plaine words of Scripture: ouerthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions.* 4 *The Body of Christ is giuen, and taken, and eaten in the Supper, onely after an heauenly, and spirituall manner: and the meane whereby the Body of Christ is receiued, and eaten in the Supper, is faith. The Sacraments of the Lords Supper were not by Christs ordinance, reserued, carried about, lifted vp, or worshipped.*

The Propositions.

1. The Supper of the Lord is a signe of the loue that Christians ought to haue among themselues.

2. The Lords Supper is a Sacrament of our Redemption by Christs death, and to them which receiue the same worthily, by faith, a partaking of the body and blood of Christ.

3. The Bread and Wine in the Lords Supper, be not changed into another substance.

4. The Body of Christ is giuen, taken, and eaten after an heauenly and spirituall, not after a carnall sort.

5. To reserue, carry about, lift vp, or worship the Sacrament of the Lords Supper, is contrary to the Ordinance of Christ.

1. Proposition.

The Supper of the Lord is a signe of the loue that Christians ought to haue among themselues.

The proofe from Gods Word.

THE Supper of the Lord is a token of the loue that Christians ought to haue among themselues. For which cause it is called the Lords Table [a], the Lords Supper [b], a Communion of the Body of Christ, and they that partake thereof, though they be many, yet are but one bread, and one body [c].

This is the doctrine of all Christian Churches.

The errors and aduersaries vnto this truth.

a 1 Cor. 10 17.
b 1 Cor. 11. 10.
c 1 Cor. 10. 16, 17.
d Confess. Helv. 1. cap. 21. Basil. ar. 6. Bohem. c. 13. Belg. ar. 35. Saxon. ar. 14. Suec. c. 18.

So thinke not those men, who either with heretike *Hamant* deny the vse of the Lords Supper to be necessary [a], or with the Rhemists raile on it and the Protestants that vse the same, calling it, a prophane, and detestable table, the Cup of diuels [b].

a Hol. chron. fol. 1299.

b Test. Rhem. an. 1 Cor. 10. 21.

2. Proposition.

The Sacrament of the Lords Supper is a Sacrament of our redemption by Christs death, and to them which receiue the same worthily, by Faith, a partaking of the body, and blond of Christ.

The proofe from Gods Word.

THe Sacrament of the Lords Supper is to all Christians, a Sacrament of our redemption by Iesus Christ. For This is my blood of the New Testament which is shed for many, for the remission of sinnes [a]: this is my body, which is giuen for you, &c. This Cup is the New Testament in my blood, which is shed for you, saith our Sauiour [b].

And to such as receiue the same worthily [c], and by Faith [d], it is the partaking of the body, and blood of Christ [e].

This is a truth openly both maintained, and testified by the neighbour Churches [f].

a Math. 26. 28.
b Luke 22. 19, 20, Marke 14. 24. 1 Cor. 11. 24.
c 1 Cor. 11. 28, &c.
d 2 Cor. 13. 5. Ioh. 6 35.
e 1 Cor. 10. 16, 17.
f Conf. Helv. 1. ar. 22. & 2. c. 21. Basil. ar. 6. Bohem. c. 13. Gal. ar. 37. Bel. ar. 35. August. couch. the Masse. ar. 1. 8. Saxon. art. 13. Wittemb. c. 19. Suec. 19.

Errors, and aduersaries vnto this truth.

Diuersly hath this proposition beene oppugned. For Some either denying, or not acknowledging the benefit of so heauenly a Sacrament, doe say, how

It is to be receiued onely for obedience sake to the Princes commandement, but is of none effect to the perfect ones. An opinion of the Families [a].

It doth neither good, nor hurt to the receiuers. The Messalians error [b].

It doth much hurt, and no good, to participate the Lords

a Leon. Ram. Conf. 1580.
b Theodoret. eccles. hist.

Supper

Supper among Protestants, say the Papists [c].

It is no signe assuring vs that all our sinnes through Christ are pardoned. But onely veniall and mortall sinnes, are thereby remitted [a], and we must alwaies doubt of the forgiuenesse of our sinnes [b], say the Papists.

Others doe teach, that

It can profit such as haue no faith, as Babes, and Infants, in which errors bee the *Russians* [d]; yea the dead bodies of men.

It can benefit such as receiue it not at all, if on their behalfe it be administred, as persons absent, vpon the Seas, in the warres, yea and dead and present too; when yet they participate not, but the Priest for them. These errors the Papists defend.

c What can the Protestant Churches afford you? &c. the communion? O poysoned Cup! better it were for you to eate so much Ratsbane, then that polluted bread: and to drink so much Dragons gall, or Vipers blood, then that sacrilegious wine. Garnish of the soule, &c. printed at Antwerp. ann. 1569. by Ioach. Tro.

d Catech. Trid. c Conc. Trid. sel. 6. cap. 9. f Al. Guag. de relig. Moscouit. p. 168. g Conc. Carthage 3. can. 6.

a Matth. 26. 29. Marke 14. 25.

b Gen. 9. 4. Leu. 17. 14.

c Act. 3. 21.

3. Proposition.

The Bread and Wine in the Lords Supper, do not change into another substance.

The proofe from Gods Word.

TRansubstantiation, or the change of the substance of Bread and Wine in the Supper of the Lord, we doe vtterly deny; and the reasons mouing vs thereunto, are, for that it is repugnant to the plaine words of the Scripture. For I will not drinke henceforth of this fruit of the Vine, saith our Sauiour Christ [a]. Which fruit, had it really bin either the Blood, or by way of concomitance, the very Body and Blood of Iesus Christ, then our Lord had eaten himselfe, which is not onely blasphemous to be spoken, but also impossible to be done, and directly against the Word of God, where commandement is often giuen, that the blood with flesh (not of beast, much lesse of man) must not be eaten [b].

The heauen must containe Iesus Christ, vntill the time that all things be restored, saith S. *Peter* [c]. If Christ therefore corporally, according to his humanitie be in heauen, then is he not

in the Sacrament.

As often as ye shall eate this Bread (not Christ his reall Body;) and drinke this Cup (not the reall blood of Christ,) you shew the Lords death till he come, saith Saint Paul[d]. Therefore he is not come; which he must be, being vnder the formes of Bread and Wine.

d 1 Cor. 11. 26.

Transubstantiation besides ouerthroweth the nature of the Sacrament. For where there is no Element, there can be no Sacrament. Because Gods Word comming vnto the Element, maketh a Sacrament.

Finally, it hath bin the occasion of much superstition, and Idolatry. For from hence proceeded the Reseruation of the Transubstantiated bread for sundry superstitious purposes: hence the adoration of the bread, euen as God himselfe, and that both of Priest and people: hence the carrying about in pompous procession, of the wafer-God; and hence the Popish feast called Corpus-Christi-day.

The right consideration hereof hath moued all the Churches reformed, to shew their detestation hereof both by their Sermons, and writings[e].

e Conf. Helv. 1. ar. 21. & 2. c. 21. Basil. art. Wittemb. c. 19.

The aduersaries vnto this truth.

THe Abominable therefore be the Popish errors, viz. that

In the Eucharist there is not the substance of Bread and Wine, but onely the meere accidents, and qualities[a].

a Conc. Trid. sess. 3. c. 3.

Substantially, and really the Body and Blood, together with the soule, and Diuinitie of our Lord Iesus Christ, and therefore whole Christ is contained in the Sacrament Eucharisticall[b].

b Test. Rhem. annot. Matth. 26. 6.

Vnder each kinde, and vnder euery part of each kinde seuerally, whole Christ is comprized[c].

c Conc. Trid. sess. 2. 3. Vaux. Catech. c. 4.

After the consecration in the wonderfull Sacrament of the Eucharist, the Body and Blood of our Lord Iesus Christ is; and that not onely in the vse, while it is taken, but afore also, and after in the Hoste, or consecrated pieces, reserued, or remaining after the Communion[d].

d Conc. Trid. sess. 3. 4.

In

In the holy Sacraments, Christ, the onely begotten Son of God, is to be adored with the worship of Latria [e]. e Conc. Trid. sess. c. 5.

Marcus also that detestable heretike, held that the wine of the Lords Supper was conuerted into bloud [f]. f Epiphan. hæres. 34.

4. Proposition.

The Body of Christ is giuen, taken, and eaten, after an heauenly, and spirituall, not after a carnall sort.

The proofe from Gods Word.

THe regenerate haue in them a double life, one carnall, the other spirituall.

The life carnall and temporary, they brought with them into this world: The spirituall was giuen vnto them afterward in their second birth through the Word [a]. a 1 Pet. 1. 23.

The life carnall and coporall is common to all men [b], good and bad; and is maintained, and preserued by earthly and corruptible Bread, common also to all and euery man. b Iohn 6. 51.

The life spirituall is peculiar only to Gods elect; and is cherished by the Bread of life, which came downe from heauen, which is Iesus Christ, who nourisheth and sustaineth the spirituall life of Christians, being receiued of them by Faith [c]. c Iohn 6. 35.

Which spirituall Bread that he might the better represent, he hath instituted earthly, and visible Bread, and Wine, for a Sacrament of his Body, and Bloud. Whereby he doth testifie, that as verily as we receiue the Bread with the hands, and chewe the same with the teeth, and tongue, to the nourishing of this life temporall: euen so by faith (which is in place of hands and mouth to the soule) we verily receiue the true Body, and the true bloud of Christ our onely Sauiour, to the cherishing of the spirituall life in our soules.

And herein there is a goodly consent with the most of the reformed Churches, and vs [d]. d Confes. Helv. 1. ar. 12. & 2. c. 12. Basil. ar. 6. Bohe. c. 13. Gal. ar. 36. Belg. ar. 35.

The aduersaries vnto this truth.

Iointly wee withstand the aduersaries thereof whosoeuer, as

The Capernaites, which thought the flesh of our Lord might be eaten with corporall mouthes.

The Synusiastes, or Vbiquitaries [a], which thinke the body of Christ is so present in the Supper, as his said Body with Bread and Wine, by one and the same mouth, at one and the same time, of all, and euery communicant, is eaten corporally, and receiued into the belly.

The Metusiastes, and Papists, which beleeue, the substance of Bread and Wine is so changed into the substance of Christ his Body, as nothing remaineth but the reall Body of Christ, besides the accidents of Bread, and Wine [b].

The Symbelists, Figurists, and Significatists, who are of opinion that the faithfull at the Lords Supper, doe receiue nothing by naked, and bare signes.

a Aliqui *μετουσιοῦσθαι* fugimus, sed in cognatum delabimur *συνουσίωσιν*, pani, & vino substantium equidem relinquendo, sed corporale Christi corpus ita coadunando, vt substantia substantiam vel localiter, vel definitiuè, vel repletiuè, vel omnibus istis modis simul contineat, quod ipsum profecto nil est aliud, quam Transubstantiationis quoddam quasi inuolucr. &c. Iezler, de diutur. belli-Euchar. p. 8.

b After Consecration there is neither bread, nor wine left in this Sacrament, saith Vaux in his Catech.

By the vertue of the words of Consecration, the substance of bread is turned and changed into the very Body of Christ: and the substance of wine is turned into the Bloud of Christ, the holy Ghost working by a Diuine power. So that Christ is wholly vnder the forme of Bread, and in euery part of the Host, being broken, Christ is wholly. Also vnder the forme of wine, and euery part thereof, being seperated Christ is wholly. Canis. catech. c. 4.

Romanenses introduxerunt *μετουσίωσιν*, vel (Lutherini) *συνουσίωσιν*, eiusmodi, & plurimorum errorum matrem, *ἐμπανσιν*. Iezler de diutur belli. Euchar. p. 11. b.

5. Proposition.

To reserue, carry about, lift vp, or worship the Sacraments of the Lords Supper, is contrary to the ordinance of Christ.

The proofe from Gods Word.

The true and lawfull vse of this Sacrament hath bin afore set downe:

downe. And therefore it may suffice vs to be remembred, how the Lords Supper was ordained, that the bread should not only be broken, and eaten [a], the cup should onely be giuen, and drunken [b], and all this is done in remembrance of Christ [c].

And so also testifie the Churches reformed [d].

a Matth. 26. 20. Marke 14. 22. Luke 22. 19. 1 Cor. 10. 16, 11, 2.
b Matth. 26. 27. Marke 14. 23. Luke 22. 17. 1 Cor. 11. 25.
c Luke 22. 19. 1 Cor. 11. 24, 25.
d Confess. Helv. 2. c. 21. Basil. ar. 6. Bohem. c. 13. Aug. de Missa, ar. 1. Sax. ar. 14. Wittemb. c. 19.

The Aduersaries vnto this truth.

But contrary to the institution of Christ, the Papists abuse this holy Sacrament. For

They reserue the same; and not onely so, but take it to be a Catholike, a pious, and necessary custome, so to reserue it: and besides, they thinke euery piece, and particle of the Sacrament so reserued, is the very bloud of Christ [a].

They carry it about, both vnto sicke folkes. Hence saith the Festiuall [b].

As often as any man seeth that body at Masse, or borne about to the sicke, he shall kneele downe deuoutly and say his *Paternoster*, or some other good prayer in worship of his soueraigne Lord. And also thorow cities, and townes. For whensoeuer the Pope goeth any iourney, the sacramentall bread is carried before him on an ambling Iennet, as the Persian Kings haue before them carried their Orsmada, or holy fire [c].

a Concil. Trid. sess. 3. c. 6.
b Ibid. can. 4.
c Festiuall, 4. Sermons, fol. 196. b.
d See ceremon. Pontif. lib. 1. When the Pope goeth from one people to another, he sendeth before him 2. and sometime a day or two dayes iourney, his sacrament vpon a horse carrying at his necke a little Bell, accompanied with the scum and baggage of the Romane Court. Thither go the dishes, and pots, old shoes, cardes, dyce, and tables, and all the stuffe of the Court, whereon and in stead. Thus the Sacrament the most high and honourable thing, to the place whither the Pope is to come, it there awaiteth his coming. And when the master is knowne to approach neere the people, it goeth forth to receiue him. So Cyp. Valera, a Spaniard, in his treat. of the Pope, and his anct. p. 17. e Act. of the peace, &c. an. 1604. ar. 2. in the end touching a Moderation, &c.

In Spaine euen at this day in the time of the peace betweene the two mighty Kings of great Britaine, and Spaine; those English men, as meeting the Sacrament in the streets, will neither doe reuerence thereunto; nor goe aside, nor turne into some house, doe fall into the danger of the not holy, but bloudy Inquisition [d].

They worship it, and for the same haue ordained a certaine set, and solemne feast, called Corpus-Christi-day, on which the

sacrament is borne about, lifted vp, and most idolatrously a-
f Trid. sess. 3. c. 3. dored f.

29. Article.

Of the wicked, which doe not eate the Body and bloud of Christ, in the vse of the Lords Supper.

The wicked, and such as be voide of the liuely faith, although they doe carnally, and visibly presse with their teeth (as S. Augustine saith) the Sacrament of the body and bloud of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation, doe eate, and drinke the signe, or Sacrament of so great a thing.

The Proposition.

The wicked, and such as be void of a liuely faith, doe not eate the Body, nor drinke the bloud of Iesu Christ, in the vse of the Lords Supper.

The proofe from Gods Word.

SAint *Paul* doth shew, how the Supper of the Lord is receiued of some worthily, which doe examine, and iudge themselues a, and discerne the Lords Body b, as also doe abstaine from the table of diuels. How those doe participate of the body and bloud of Christ c, it hath already bin shewed in the last mentioned article, prop. 4.

a 1 Cor. 11. 28.
b Ibid. 29.
c 1 Cor. 10. 21.

Againe, of others the same is worthily receiued d, that is to say, which doe not examine themselues, nor iudge e, neither discerne the Lords Body f, and doe communicate at the Table of the Lord, and at the Table of diuels g. These may receiue the Sacrament, but not the true body of Christ. The reasons be, for that

d 1 Cor. 11. 28, 29.
e Ibid. 28. 31.
f Ibid. 29.
g 1 Cor. 10. 21.

They

They lacke the wedding garment [h], which is faith, and the righteousnesse of Christ.

h Matth. 22. 11, 12.

They are no members of the true Church, the head whereof is Iesus Christ [i].

i Ephes. 4. 15, &c.

They haue no promise of heauenly refreshing, because they are without a liuely faith [k].

k Iohn 6. 25.

Therefore they procure vnto themselues most heauy punishments [l], as diseases, death, guiltinesse of the body and blood of Christ, and therewith damnation.

l 1 Cor. 11. 27.

Of this iudgement be other Churches Christian and reformed besides [m].

m Conf. Helv. in the declar. of the Lords Supper. Helv. 2. c. 21. Basil. ar. 6. Bohem. c. 13. Gal. ar. 37. Belg. ar. 37.

Errors, and aduersaries vnto this truth.

The aduersaries of this doctrine are

The Vbiquitaries, both Lutheran, and Popish; they seeing the very body of Christ at the Lords Supper, is eaten aswell of the wicked as of the godly [a], these affirming, that all Communicants bad and good, doe eate the very, and naturall body of Christ Iesus [b]: they saying, that the true, and reall body of Christ, In, With, Vnder the Bread, and Wine, may be eaten, chewed, and digested euen of Turks, which neuer were of the Church [c], and these maintaining that vnder the forme of bread the same true and reall body of Christ, may be deuoured of Dogs, Hogs, Cats, and Rats [d].

a Stur. An. ip. 4. par. 1. p. 58.
b Test. Rhem. annot. 1 Cor. 11. 27.
c So reporteth Sturmius in his Antipap. 4. part. 2. pag. 106.
d Alex. Hales, par. 4. q. 44. & D. Thom. par. 3. q. 8. ar. 3.

30. Article.

Of both kinds.

The Cup of the Lord is not to be denyed to the lay people. For both the parts of the Lords Sacrament, by Christs ordinance and commandement, ought to be ministred to all Christian men.

The

The Proposition.

The people must bee partakers not onely of the bread, but also of the wine, when they approach vnto the Lords Table.

The proofe from Gods Word.

OVR Lord, and Sauiour Christ hath so instituted his Supper, as hee will haue not onely the Bread, but also the Cup to bee deliuered vnto all Communicants. So finde we in the Word of God, namely,

That the Bread must bee giuen to All, and eaten of All [a].

The Cup is to bee giuen to All, and to bee drunken of All [b].

Hereunto subscribe the Church [c].

The aduersaries vnto this truth.

Though it be a mans couenant, yet when it is confirmed, no man doth abrogate, or addeth any thing thereunto [d]. What impudency then, yea what impiety doe they shew, which alter this Ordinance of God?

Some, by adding thereto: So added was vnto the Bread, Cheese by the Artotarites [b]: blood, by the Cataphrygians [c]; the seed of man, by the Manichies [d]; vnto the Wine, warme water by the Moscouites [e].

Some, by taking there-from: so the Encratites [f], the Tatians [g], the Seuerians [h] vse no wine at all; the Manichies doe minister onely the bread [i], the Papists, though they vse both kinds; yet they alwaies deny the Cup vnto the people, and vnto Priests also when they say not Masse [k], affirming that

The people, participating of the Cup, thereby pereiue no fruit of spirituall comfort; but receiue to themselues damnation [l].

It is not by Gods, but mans law, that Lay persons communicate

a Matth. 26. 26. Marke 14. 22. Luke 22. 19. 1. Cor. 10. 16. 11. 23.

b Matth. 26. 27. Marke 14. 23. 1 Cor. 10. 16. 11. 25.

c Conf. Helv. 1. 21. 22. & 2. c. 21. Bohem. cap. 13. Gal. ar. 36. 38. Belg. ar. 35. August. de Missa, art. 1, 2. Saxon. 15. Wittemb. c. 19. Sue. c. 18. 2 Gal. 5. 17.

b Epiphan.
c Philastrius.
d August. de haeres.
e I. Faber. de relig. Mosco.
f Epiphan.
g Theodoret.
h Epiphan.
i Leo. ser. 4. quadrages.
k Concil. Trid. sess. 7. c. 1. & sess. 21. cap. 1, 2, 3.
l Censura Colon. pag. 289.

municate, either in both kinds, or in one [m].

Notwithstanding that Christ instituted the Sacrament to be receiued vnder both kinds, and the Primitiue Church accordingly did so administer the same: *Hoc tamen non obstante*, yet this notwithstanding, it is to be taken of the Laitie, but vnder one kinde [n].

Some, by confounding the elements: So the Mosconites doe mingle Bread and Wine together [o]; and the Papists make a mixture of Wine and Water, maintaining that Water must bee mixt with Wine at the Consecration of the Blood [p]: and then that mixture of Water with Wine, without sinne cannot be omitted [q].

Some, by changing the Elements: So the Aquarians, and the Hydroparastites, for Wine, administred and gaue Water vnto the people [r].

m Ibid. p. 283.

n Conc. Constan. sess. 13.

o Surius Comment. an. 1501. pag. 31.

p Catec. Trid.

q Ibid.

r Theodoret.

31. Article.

Of the one Oblation of Christ finished vpon the Crosse.

The offering of Christ once made, [1] is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both originall, and actuall: and there is none other satisfaction for sinne, but that alone. Wherefore [2] the sacrifices of Masses, in the which it was commonly said, that the Priests did offer Christ for the quicke and the dead, to haue remission of paine, and guilt, were blasphemous fables, and dangerous deceits.

The Propositions.

1. The blood of Iesus Christ once shed for mankinde vpon the Crosse, is a perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world.

2. Sacrifices of the Masse, are most blasphemous Fables, and dangerous deceits.

1. Proposition.

The blood of Iesus Christ once shed for mankinde vpon the Crosse, is a perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world.

a See art. 1. pr. 4. 22. pr. 1. 2. 20. pr. 2.
b Acts 20, 28. Rom. 5. 6, &c. Gal. 3. 13. 1 Cor. 6. 20. 1 Pet. 1. 18, 19.
c Acts 10. 43. Rom. 3. 25. Heb. 9. 12, &c. 1 Ioh. 2. 2. 1 Ioh. 4. 10.
d Ioh. 1. 29. 1 Pet. 3. 18. 1 Ioh. 1. 7.
e Conf. Helv. 1. ar. 11. & 2. cap. 11. 15. Basil. ar. 4. Bohem. c. 6. Gal. art. 13. 16, 17. Belg. ar. 20. 22. Aug. ar. 34. Saxon. artic. 3. Wittemb. c. 2. 5. Sue. c. 2. 3.
a Epiphan.
b D. Iren. c. 1. c. 29.
c D. Hiero. ap. Marcell. 2.

The proofe from Gods Word.

OF the benefits redounding vnto mankind by Christ his offering vp of himselfe vpon the Crosse, we haue in sundry places afore [a] spoken, and by the Word of God prooued him to be the perfect Redemption [b], Propitiation [c], and satisfaction for all the sinnes of the whole world, both originall, and actuall [d].

Hereunto the Churches of God beare witnesse [e].

The errors and aduersaries vnto this truth.

Hereby it is euident to the eyes of all godly persons, that accursed be the errors of them which doe affirme, that

From the beginning of the world, vntill the 15. yeere of the Emperour *Tiberius*, none at all were saued. The error of *Manes* the Heretike [a].

Mans body is not capable of happinesse, but the soule only; and yet no soules shall be saued, but their owne, said the Marcionites [b].

All men, and women, that sinne after Baptisme, are vndoubtedly damned. In this error were the Montanists [c], and

the

the Nouatians [d].

Our saluation is of our selues; so said *Melchior Hoffeman*, an arch Heretike [e].

Man is restored to grace of Gods meere mercy, without the meanes of Christs blood, death, and passion. One of *Matthew Hamons* blasphemous assertions [f].

The Sauiour of Men, is Iesus Christ, a man, and came into the world to saue no women but men, say some Papists [g], and redeemed the superiour world only, which is man [h], said *Postellus* the Iesuite; and yet not all men neither, for S. *Francis* hath redeemed so many as are saued since his dayes, say the Franciscan Fryers [i].

The Sauiour of women, from her time till the end of the world, is S. *Clare*, affirme some [k] other Papists, as *Postellus* saith it is one mother *Iane* [l].

The Sauiour of men, and women, is S. *Mary* through her virginity, say some [m], is S. *Christina*, by her passion, say other Papists [n].

There is no sufficient sacrifice yet offered for the sinnes of the world. One of *Kets* errors.

Christ hath satisfied, and was offered onely for originall sinne, an error of *Thomas Aquinas*.

Sinnes actuall, and veniall, are taken away by sacred Ceremonies [o], by a Bishops blessing [p], by a Priests absolution [q].

Sinnes actuall, and mortall, be remised by a pardon from some Bishop, or from the Pope of Rome [r].

d D. Cypr. lib. 4. epist. 2.

e Bullin contra Anabap. l. 2. c. 13.

f Holinsh. fol. 1299.

g Dial. of Diues, & Paup. 6. com.

h Iesuits catec. 1. 8. c. 10. p. 28. 6.

i Conf. S. Fr.

k P. Mornaus tract. de ec. c. 9.

l Iesuits catec. 1. 8. c. 10.

m Dial. of Diues, & Paup. 6. com. c. 10.

n Dionis. Car. de 4. hom. Nouis. at. 50.

o Test. Rhem. an marg. p. 158.

p Ibid. annot. Mar. 19. 13.

q Vaux. catech. c. 4.

r See at. 22. p. 2.

2. Proposition.

The sacrifices of the Masse, are most blasphemous Fables, and dangerous deceits.

The Papists deliuer how the Masse is a sacrifice [a], a sacrifice propitiatory [b], a sacrifice propitiatory for the quicke, and the dead [c], the same propitiatory sacrifice that was offered by Christ himselfe vpon the Crosse [d].

A sacrifice in which, by vertue of a few, euen fiue words (mumbled)

a Test. Rhem. an Mat. 24. 15.

b Conc. Trid. sess. 22. can. 3. Catech. Trid. Euch. 5.

c Conc. Trid. ibid.

d Catech. Trid. ibid.

(mumbled by a Priest) Christ euen that Christ, which hung vpon the Crosse, is contained e.

A sacrifice, seruing for all persons, quicke and dead, to purge them from their sinnes, to ease them of their paines, to satisfie for their punishment f, and for all necessities corporall, and spirituall g.

A sacrifice propitiatory of Iesus Christ really offered to God the Father, and that often, in the honour of dead Saints h.

A sacrifice, wherein Christ is so gloriously, as it is to be adored, euen with diuine worship, both of Priest, and people i.

A sacrifice meritorious to all men for whom it is offered, although they be not liuing, but dead; not present, but absent; not endued either with zeale or knowledge, but quite destitute of faith, and that *ex opere operato* k.

Hereby are we to note, first blasphemous Fables. For

It is a fable, that the Masse is a sacrifice, and that propitiatory; a fable, that a few words of a Priest, can change Bread into a liuing Body: yea many bodies with their soules, and that of Iesus Christ, God and man: a fable, that one, and the same sacrifice is offered in the Masse, which was offred on the Crosse: a fable that the said Masse is any whit profitable for the quicke, much lesse for the dead.

Next, dangerous deceits. For hereby men are to beleeue, that

Creatures may be adored, contrary to Gods Word l.

Christ is often offered: contrary to the Scripture m.

The Priest offereth vp Christ: contrary to the Scripture n.

Sinnes be forgiuen without bloud: contrary to the Scripture o.

Christ dyed but once, but dyeth daily: contrary to the Scripture p.

Faith is not necessary in communicants: contrary to the Scripture q.

We are to adore Christ as alwayes present, contrary to the Scripture, where we are taught to remember him absent r.

The

e Conc. Trid. sess. 3. can. 4.
f Conc. Trid. sess. 22. can. 3.
g Howl. 7. real.
h Conc. Trid. sess. 21. c. 3. sess. 22. can 5.
i Ibid. sess. 3. c. 5.
k Albert. Mag. de sacr. Euch. Howl. 7. real.
l Thou shalt not bow to them nor serue them. Exod. 20. 5.
m Heb. 6. 11, &c. By his owne bloud entred he in once vnto the holy place, &c. He was once offered, Ibid. 28.
n Heb. 7. 27. He offered vp himselfe.
o Heb. 9. 22. Without shedding of bloud is no remission.
p Heb. 9. 27. It is appointed vnto men that they shall once dye.
q Heb. 11. 6. Without faith it is impossible to please God.
r Luke 22. 16. 1 Cor. 11. 25.

The fauour of God by money may be purchaſed from a Prieſt: contrary to the Scripture[s].

[s] 1 Pet. 1. 18, 19.

All which their fables, and deceits doe tend to the vtter aboliſhing of true religion. Therefore iuſtly haue we, and our godly brether abandoned the Maſſe[t].

[t] Confeſſ. Helv. 1. ar. 22. & 2. c. 19. 21. Baſil. ar. 6. Bohe. c. 13. Belg. ar. 35. Aug. de Miſſa. ar. 13. Saxon. ar. 14. Wittemb. c. 19. Suc. c. 19.

Accurſed then ſtand thoſe Papiſts before God, which take the Maſſe to be the Sacrifice of Chriſts Body, and bloud[u], and the onely Soueraigne worſhip due to GOD in his Church[x].

[u] Conc. Trid. ſeſſ. 6. c. 2. & catech. Trid. de Euchar. f.

[x] Teſt. Rhem. annot. Matth. 24. 15.

32. Article.

Of the Marriage of Prieſts.

Biſhops, Prieſts, and Deacons[1], are not commanded by Gods Law, either to vow the eſtate of ſingle life, or to abſtaine from marriage: therefore it is lawfull alſo for them.[2] As for all other Chriſtian men, to marry at their owne diſcretion, as they ſhall iudge the ſame to ſerue better to godlineſſe.

The Propoſitions.

1. By the Word of God it is lawfull for Biſhops, and all other eccleſiaſticall Miniſters, to marry at their owne diſcretion.

2. It is lawfull by the Word of God for all Chriſtian men and women, to marry at their owne diſcretion in the feare of God.

1. Propoſition.

By the Word of God it is lawfull for Biſhops, and all other eccleſiaſticall miniſters, to marry, at their owne diſcretion.

The proofe from Gods Word.

NEither the single, nor the wedded life is inioyned any man, much lesse any calling of men by the Word of God. And that ecclesiasticall Ministers in particular may marry, it is euident both from the Old, and the New Testament.

From the Old Testament, both by the commandements giuen vnto the Priests for the choice of their wiues [a], and by the examples also of Religious Priests, as *Aaron* [b], *Eli* [c], *Zacharias*, *&c* [d]. and Prophets, which were all married, as it is thought, except *Ieremy*.

From the New Testament, by the words of S. *Paul*, who saith, a Bishop must be the husband of one wife; one that hath children vnder obedience [e]. An elder must be vnreproueable, the husband of one wife, hauing faithfull children [f]. Deacons must be the husbands of one wife; and haue wiues that be honest, not euill speakers, &c [g]. And by the example of *Peter* [h], *Paul* [i], yea of the Apostles [k], who were all married men, *Iohn* the Euangelist onely except, as some thinke.

All sincere Churches, and professors subscribe hereunto [l].

a Leuit. 21. 7.
b Leuit. 22. 1.
c 1 Sam. 3. 13.
d Luke. 1. 5.
e 1 Tim. 3.
f Tit. 1. 5, 6.
g 1 Tim. 2. 11, 12.
h Matth. 8. 14.
i Phil. 4. 2.
k 1 Cor. 6. 5.
l Confess. Helv. 1. ar. 37. & 2. c. 29. Basil. ar. 1. sect. 1. 2. Bohe. c. 6. 16. Gal. ar. 24. Aug. de abus. Sax. ar. 18. 21. Wittemb. c. 21. 26. Sue. c. 12.

Aduersaries vnto this truth.

And none of Gods Churches, or people be of the minde Either of the Vigilantians, that all, and euery one of the Clergy, is necessarily to marry, or not to be admitted for a Minister [a].

Or of the Iouinians, whose Elect Priests might not marry [b].

Or of the Papists, who teach, that

From the Apostles time it was neuer lawfull for Priests to marry [c].

The three orders of Deacons, Subdeacons, and Priests are bound not to marry [d].

a D. Hiero. aduers. vigil.
b D. Aug. epist. 74.
c Maiora clymilit. eccles.
b Test. Rhem. annot. marg. p. 571.

After

After Orders to marry it is not lawfull [e]; it is to turne backe vnto Satan, an Apostacie [f].

None may be a Priest, though he will vow a single life, if he haue beene a married man [g].

For a priest to play the whore-master, it is lesse offence then to take a wife. This was the speech of Cardinall *Campeius* [h], And most famous in the Romish Clergie for their vncleane, and vncontinent life. Hence written is it

Of Pope *Paul* the 2.

Anxia, testiculos Pauli, ni Roma requiras:
Filia hunc nata est; hoc docet esse marem.

Of Pope Innocen the 8.

Bis quatuor Nocens genuit puellulos,
Totidem sed & Nocens genuit puellulas.
O Roma, possis hunc meritò dicere Patrem.

Of Pope Alex. the 6.

Non spado Alexander fuerat, Lucretia nempe:
Illius coniux nata nurusq; fuit.

Of the Priests:

Multi vos sanctos, multi vos dicere Patres
Gaudent, & vobis nomina tanta placent:
At ego vos sanctos non possum dicere; Patres
Possim, cum natos vos genuisse sciam.

Of the Iesuits:

With women ye lye not, buttwith Males rather,
Speake Iesuite, how canst thou be a Father? &c [i].

e Ibid. an. 2. 1 Tim. 3. 2.
f Ibid. an. 1. Tim. 5. 12.
g Ibid. an. 1. Tim. 3. 2.
h Sleidan. com. 1 Tim. 5. 9. l. 4.
i Iesuits canec. 2. B. cap. 5. p. 114. b.

2. Proposition.

It is lawfull by the Word of God for all Christian men, and women, to marry at their owne discretion in the feare of God.

The proofe from Gods Word.

THe Spirit of God saith vnto men, and women in all ages,
Bring forth fruit, and multiply, and fill the earth [a].

a Gen. 1. 27. 28.

Marriage

Marriage is honourable among all men, and the bed vndefiled [b].

b Hcb. 13. 4.

To auoide fornication, let euery man haue his wife; and euery woman haue her husband [c].

c 1 Cor. 7. 2.

If they cannot abstaine, let them marry [d].

d Ibid. 9.

Notwithstanding, in saying that Christians may marry at their discretion, the meaning is not, that any may marry, if they thinke good, either within the degrees of kindred, and affinitie, prohibited by wholesome lawes; or without the consent of parents, or of others in the roome of parents, if they bee vnder tuition; or to other ends then God hath prefixed.

e Conf. Helv. 1. ar. 37. & 2. c. 29. Bohem. cap. 19. Gal. ar. 24. Aug. de abus. ar. 4, 5. Saxon. art. 18. Wittemb. c. 21. 26. Sue. c. 22.

So testifie with vs the reformed Churches [e].

Errors, and Aduersaries vnto this truth.

Greatly hath this truth beene crossed, and contradicted: For

a Hey. de descrip. vrbis Hierusal. l. 3.

Some leaue it not to men, and womens discretion, but compell them, whether they will or not, to marry: so did the Ossenes [a].

b D. Iren. c August. de hæres. d Leg. epist. 93. c. 7.

Some vtterly doe condemne marriage; as did the Gnostikes [b]; the Hieracites [c]; the Priscillianists [d]; the Montanists [e]; the Saturnians [f], the Aerians [g]; the Apostolikes [h].

e Euseb. f Epiphan. g Philastr. h Epiphan.

Some allow of the wedded life: yet not in all sorts of persons. For

i Test. Rhem. annot. 1 Tim. 5. 6. k See aboue ar. 25. pt. 8. l Magde. eccles. hist. Cen. 12. cap. 25.

The Papists forbid all Clergy men to marry [i]: as also all God-fathers, God-mothers, and whosoeuer bee of spirituall kindred [k].

m D. August. de hæres. n D. Iren. o Hist. D. Georgij.

Some will haue none to marry but Virgins, and single persons; as the Henricians [l].

Some condemne all iteration of marriage, or twice marrying, the husband or wife being dead; such heretikes were the Catharans [m], &c.

Some would haue women, though married, to be all common, as the Nicolaitans [n], and Dani-Georgians [o].

Some will not marry according to Gods Ordinance, but thinke

thinke that one man, at one and the same time, may haue many wiues. In which error were the Hermogenians [p]; and are the Ochinites [q].

[p] Tertul. aduc. Hermog.

[q] Beza, epist. 10. 11.

33. Article.

Of excommunicate persons, how they are to be auoyded.

That person, which by open denunciation of the Church, is right cut off from the vnity of the Church, and excommunicate, ought to be taken of the whole multitude of the faithfull, as an Heathen and Publican, vntill hee bee openly reconciled by penance, and receiued into the Church by a Iudge that hath authoritie thereto.

The Propositions.

1. The person that is rightly by the Church excommunicate, is of all the faithfull to be taken, for an Heathen and Publican.

2. An excommunicate person, truly repenting, is to be receiued into the Church againe.

1. Proposition.

The person, that is rightly by the Church excommunicate, is of all the faithfull, to be taken, for an Heathen and Publican.

The proofe from Gods Word.

THe moſt ſeuere, and vttermoſt puniſhment, that the viſible Church can inflict vpon the wicked, and vngodly of this world, is excommunication: which is a part of diſcipline, to be exerciſed, and that vpon vrgent occaſions, and it is commended vnto the Church, euen by God himſelfe, who in his Word hath preſcribed.

1. Who are to excommunicate, namely, ſuch as haue authoritie in the Church [a].

2. Who are to excommunicate, euen two ſorts of men, whereof the one peruert the ſound doctrine of the truth [b], as did Hymeneus, and Alexander; the other be defiled with notorious wickedneſſe, as that inceſtuous perſon at Corinth was [c].

The manner of proceeding in excommunication, namely, firſt by gentle admonition, and that once, or twice giuen [d], with the ſpirit of meekeneſſe [e], euen as a brother [f], if the fault be not notoriously knowne: and next by open reprehenſion [g], afterward by the publike ſentence of the Church, to put him from the company of the faithfull [h], to deliuer him vnto Satan [i], and to denounce him a Heathen, and a Publican [k], if none admonitions will ſerue, and the crime, and perſons be very offenſiue.

A man ſo put off from the Congregation, and excommunicated, is of euery godly profeſſor to be auoyded [l]: and not to be eaten withall [m], nor to be companied withall [n], nor to bee receiued into houſe [o].

This cenſure is had in great reuerence, and eſtimation among the faithfull ſeruants of God [p].

Errors, and aduerſaries vnto this truth.

1. Aduerſaries vnto this doctrine be they,

Who vtterly condemne all cenſures Eccleſiaſticall, and ſo Excommunication, ſaying how the wicked are not excommunicable,

a Matth. 18. 17. 1 Cor. 5. 4, 5. 2 Cor. 3. 13, 14. 2 Tim. 3. 6.
b 1 Tim. 1. 20.
c 1 Cor. 5. 1.
d Tit. 3. 10. Matth. 18. 15.
e Gal. 6. 1.
f 2 Theſ. 3. 15.
g 1 Tim. 5. 20.
h 1 Cor. 5. 13.
i Ibid.
k Matth. 18. 16.
l Rom. 16. 17.
m 1 Cor. 5. 11.
n Ibid. 8.
o 2 Ioh. 10.
p Conf. Helv. 1. ar. 19. & 2. c. 18. Bohem. c. 9. 14. Gal. art. 29. 33. Belg. artic. 30. Saxon. art. 11. 17. Aug. de abuſe. ar. 7. Wirtemb. art. 31. Sue. ar. 13.

nicable, so did the Paulicians [a].

Heretikes, holding other points of religion soundly, for their priuate, and singular opinions, are to be excommunicate; so the Pelagians [b].

Christians, cleaning vnto the foundation, which is Christ, are not by excommunication to be thrust out of the Church for any other errors, or misdemeanors whatsoeuer. Of which opinion be sundry Diuines, of good regard [c].

2. Which allow the censure of excommunication, so it be done.

Not (as with vs it is) by Commissaries, Chancelers [d], or Bishops [e], but in euery Parish [f], and that either

By the whole Congregation [g], or by the Eldership, and the whole Church [h]; or by euery Minister [i], yea euery member [k] of the Church; or finally if not by, yet not without the consent of his Pastor, who is to be excommunicate [l].

3. Which rightly vse not, but abuse the censure of excommunication, drawing the same forth

Against what they list, euen against dead bodies, dumbe Fishes, Flyes, and Vermine, when they haue annoyed them. For this the Papists are famous, or infamous rather. The dead bodies of Wiclefe, Bucer, P. Fagius, were excommunicated after they were dead, and buried [m].

The Bishop of Canaglion, Anno D. 1593. very Catholikely accused the mute Fishes [n].

S. *Bernard* denounced the sentence of excommunication against Flyes [o].

And against whom they please: so the Apostolikes excommunicated all that were married, onely for that they were married [p]; Diotrephes thrust the Brethren out of the Church [q]. The Brownists excommunicate whole Cities, and Churches: the Papists excommunicate euen Kings, and Emperours, Queene *Elizabeth* of blessed memory, was excommunicate by three Popes, *Pius Quintus*, *Gregory* the 13. and *Sixtus Quintus*. The Puritanes mislike and find great fault that excommunication is not exercised against Kings, and Princes [r]: *Barrow* saith [s], that a Prince contemning the censures of the

a Pan. Diaco.

b Prosper. de ingratis.

c Wolf. Musc. ram. p. 63. Iezler. lib. de diuur. bel. Euchar. p. 73. b.

d Sold. of. Bar.

e Assert. polit. an. 1004. Bishops are to be obeyed neither when they cite, nor when they excommunicate, saith the Marpt. Thes. 46. 81, 83.

f Demon. of. dis. c. 12.

g Hunt. of the Fox. E. 1.

h T. C. 1. rep. p. 146.

i Ans. to M. Car. ler. p. 30.

k Bar. disc. p. 20.

l Petit. of the 100.

m Act. & Mo.

n Mar. Gallo. lib. 6. p. 592.

o Per. de Matal. in vita Ber.

p Epiphan.

q 3 Iohn 10.

r An. to M. Car. ler. p. 30.

s T. C. rep. 1. part.

Church, is to be disfranchized out of the Church, and deliuered ouer vnto Satan t.

t Bas. disc. p. 14.

Also for what things they list, euen for May-games, and Robin-hoods matters; as sometimes it was denounced in Scotland by the new Presbytery v; and for all crimes, which by Gods Law deserue death: and for all things that to Gods people be scandalous; yea not onely for all matters criminall, but also for the very suspition of anarice, pride, &c x.

v Sur. of disc. c. 25. p. 148.

x Knox. order of Excom. in Scot. A. 2.

4. Lastly, which fauour the right, and true excommunication, but exercise it not, being bound thereunto.

2. Proposition.

An excommunicate person, truely repenting, is to be receiued into the Church.

The proofe from Gods Word.

SVndry be the reasons and ends, why excommunication is vsed; as

That a wicked liuer, to the reproach of the Gospell, be not suffered among the godly, and Christian professors of true religion;

That many good men bee not euill spoken of, for a few bad;

That good and vertuous persons may not be infected, through the continuall, or much familiarity of the wicked: For as Saint *Paul* saith, a little leauen leaueneth the whole lumpe a.

a 1 Cor. 5. 6.

And that he which hath fained, through shame of the world, may at the length learne to blaspheme no more b, and through repentance be saued c.

b 1 Tim. 1. 20.
c 2 Cor. 5. 5.

Among all other causes therefore of excommunication, one is, and not the least, that the person excommunicate may not be condemned vtterly, but returne vnto the Lord by repentance, and so be receiued againe into the visible Church, as S. *Paul* willed the incestuous man should be d.

d 1 Cor. 2. 7, &c.

The

The Aduersaries vnto this truth.

Contrariwise the Montanists [a], and the Nouatians [b], are of opinion, that so many as after Baptisme doe fall into sinne, be vtterly damned of God, and therefore be not to find fauour at the Churches hands.

a D. Hiero, ad Marc. l. 2.
b D. Cyprian. l. 4. epist. 2.

34. Article.

Of the Traditions of the Church.

1 *It is not necessary that Traditions and Ceremonies be in all places, one, or vtterly like: for at all times they haue bin diuers, and changed, according to the diuersity of countries, times, and mens manners; so that nothing be ordained against Gods Word* [2]. *Whosoeuer through his priuate iudgement willingly, and purposely doth openly breake the Traditions and Ceremonies of the Church* [3], *which be not repugnant to the Word of God, and be ordained, and approued by common authority, ought to bee rebuked openly (that other may feare to doe the like) as hee that offendeth against the common order of the Church, and woundeth the consciences of the weake brethren* [4]. *Euery particular or nationall Church, hath authority to ordaine, change, and abolish ceremonies, or rites of the Church, ordained onely by mans authority, so that all things be done to edifying.*

The Propositions.

1. Traditions, or Ceremonies are not necessary to be like, and the same in all places.

2. No priuate man of a self-will, and purposely, may in publike

like violate the traditions and ceremonies of the Church, which by common authority be allowed, and are not repugnant to the Word of God.

3. Ceremonies, and traditions, ordained by authority of man, if they be repugnant to Gods Word, are not be to kept, and obserued of any man.

4. Euery particular, or nationall Church, may ordaine, change, and abolish ceremonies or rites, ordained onely by mans authority, so that all things be done to edifying.

1. Propositon.

Traditions, or ceremonies, are not necessarily to be like, or the same in all places.

The proofe from Gods Word.

a Act. 6. 14, 10, 13. & 15, 1, &c. Gal. 2. 3, &c. Eph. 2. 14. Col. 2. 16.

IF a necessity were laid vpon the Church of God to obserue the same traditions, and ceremonies at all times, and in all places, assuredly neither had the ceremonies of the old law bin, as they are now [a], abolished; neither would the Apostles euer haue giuen such presidents of altering them, vpon speciall reasons, as they haue done.

b Acts 2. 46, 5, 24.
c Acts 13. 14, 17, 2, 18, 4.
d Acts 2. 46, 3, 15, 26.
e Acts 9. 20, 14, 1, 17, 10, 18, 4.
f Acts 19. 9.
g Acts 5. 42.
h Acts 1. 13, 20, 8, 28, 30, 31.
i Act. 2. 46, 3, 1.
k Acts 20. 7.
l Acts 2. 46.
m Acts 16. 33, 10, 27, 48.
n Acts 18. 12, 20, 27, 48.
o Acts 8. 36.

For the said Apostles changed the times, and places of their assembling together, the people of God meeting, and the Apostles preaching, sometimes on the weeke [b], sometime on the Sabbath dayes [c], sometimes publikely, in the Temple [d], in the Synagogues [e], and in the Schooles [f], sometime priuately, in house after house [g], and in chambers [h], sometimes in the day time [i], sometime in the night [k].

Neither kept they the same course in the ministration of the Sacraments.

For as occasion was offered, they both baptized in publike assemblies [l], and in priuate houses [m], before many [n], and when none of the faithfull, but the minister onely, and the party to be baptized, were present [o], and ministred likewise the Supper of

of the Lord, in the day time [p], and at mid-night [q], in the open Churches [r], and in priuate houses [s].

So nothing therefore be done against the Word of God, traditions, and ceremonies, according to the diuersitie of countries, and mens manners, may be changed and diuers.

Of this iudgement with vs be all reformed Churches [t].

The Errors and aduersaries vnto this truth.

They are greatly deceiued therefore which thinke, that The Iewish ceremonies, prescribed by God himselfe for a time vnto the Iewes, are to be obserued of vs Christians. Such were the old Heretikes, the false apostles [a], the Cerdonites [b], the Cerinthians [c], and the Nazarites [d], and are the Familists [e],

The traditions, and namely the tradition, and ceremony of the seuenth day for the Sabbath; and the manner of sanctifying thereof, must necessarily be one, and the same alwayes, and in all places. Hence the demi-Iewes, and English Sabbatarians affirme, first touching the sanctification of the seuenth day, how

It is not lawfull for vs to vse the seuenth day to any other end, but to the holy, and sanctified end, for which God in the beginning created it [f].

So soone as the seuenth day was, so soone was it sanctified, that we might know, that as it came in with the first man, so must it not goe out, but with the last [g].

The Sabbath (or seuenth day of Rest,) which hath that commendation of antiquity, ought to stand still in force [h].

All the Iudaicall dayes, and Feasts being taken away, onely the Sabbath remaineth [i].

And next, concerning the forme, and manner of keeping the day, they deliuer, that

We are bound vnto the same Rest with the Iewes on the Sabbath Day [k].

As the first seuenth day was sanctified: so must the last be [l].

We be restrained vpon the Sabbath from worke, both hand and foot, as the Iewes were [m].

Euery

p Acts 2. 46.
q Acts 20. 11.
r 1 Cor. 11. 17.
s Acts 20. 7. 2. 46.
t Conf. Helv. 2. c. 17. 27. Bohem. c. 15. Gal. ar. 22. Belg. artic. 32. Aug. art. 15. & ar. 7. touch. abus. Sax. ar. 20. Wittem. ar. 35. Sue. c. 14.
a Acts 15.
b Tertul. contra Mar. l. 4.
c Philaster.
d D. Hieron. in epist. ad Aug.
e H. N. euang. c. 13. sect. 5.
f D. B. Sab. do. 1. B. p. 4.
g Ibid. p. 6.
h Ibid. p. 9.
i Ibid. 128.
k Ibid. p. 125.
l Ibid. p. 6.
m Ibid. p. 127.

Euery Eccleſiaſticall Miniſter in his charge neceſſarily muſt Preach, and make a Sermon euery Sabbath Day [n], euery man or woman, vnder paine of vtter condemnation, muſt heare a Sermon euery Sabbath Day [o].

n Ibid. 174.

o Ibid. p. 173.

Euery Paſtor in his charge muſt execute the diſcipline, and (Presbyteriall) gouernment in his Pariſh, euery Sabbath Day [p].

p Ibid. p. 165.

Laſt of all, deceiued bee the Romane Catholikes, which are of opinion how the Ceremonies of their Church are vniuerſally, and vnder the paine of the great curſe, neceſſarily to be vſed in all places, and countries [q].

q Concil. Trid. ſeſ. 7. can. 13.

2. Propoſition.

No priuate man, of a ſelfe will, and purpoſely, may in publike violate the traditions; and ceremonies of the Church, which by common authoritie be allowed, and are not repugnant to the Word of God.

The proofe from Gods Word.

GReat is the priuiledge, great alſo the liberty and freedome of Gods Church, and people.

For they are deliuered

From the curſe of the Law [a].

a Gal. 3. 23.

From the Law of ſinne, and of death [b].

b Rom. 8. 2.

From all Ieuiſh rites, and ceremonies [c].

c Acts 15. 24.

And from all humane ordinances, and traditions whatſoeuer, when they are impoſed vpon the conſciences of men, to be obſerued vnder paine of eternall condemnation [d].

d Col. 2. 8.

Notwithſtanding, the Church and euery member thereof, in his place, is bound to the obſeruation of all traditions, and ceremonies which are allowed by lawfull authority, and are not repugnant to the Word of God: For he that violateth them, contemneth not man, but God [e], who hath giuen power to his Church to eſtabliſh whatſoeuer things ſhall make vnto comelineſſe

e 1 Cor. 4. 46, 47.

neſſe, Order, and Edification [f].

This, of our godly brethren in their publiſhed writings, is approoued.

Notwithſtanding, ſay the Anabaptiſts [h], The people of God are free from all lawes, owe obedience to no man, are not to be bound with the bands of any iuriſdiction of this world, ſay the Browniſts [i], are freed from the obſeruation of all rites, and Eccleſiaſticall ceremonies; ſay certaine Miniſters of the preciſe faction both in *Scotland*, and *England* [k].

Againe, there be of the Clergie, who rather then they will vſe, or obſerue any rites, ceremonies, or orders, though lawfully ratified, which peraduenture they like not, will diſquiet the whole Church, forſake their charges, learne their vocations, raiſe ſtirs, and cauſe diuiſions in the Church, as did many, when it was in *Germany* about the *Rhene*, *Frankeland*, and *Saxonieland*, whereby moſt lamentable effects did enſue [l], and doe the refractory Miniſters in the Church of *England* at this day [m], the more is the pitty.

The principall author of theſe tragicall furies, about ceremoniall matters, was *Flacius Illyricus*, whoſe preachings were, that rather then Miniſters ſhould yeeld vnto the ſeruitude of ceremonies, they ſhould abandon their calling, and giue ouer the miniſtery, to the end that Princes and Magiſtrates, euen for feare of vproares, and popular tumults, might be forced at the length to ſet their Miniſters free from the obſeruation of all ceremonies, more then any were willing to vſe themſelues [n].

f Conf. Helv. 1. ar. 25. & 2. c. 24. Bohem. cap. 15. 18. Aug. 21. 4. 15. Sax. art. 20. Sue. c. 14.

h Bullin. contra Anabap. lib. 2. c. 2.

i R. H. on Pſal. 122.

k D. Bar. conſer. at Hamp. p. 70, 71.

l Phil. Mel. ep. ad paſtores & ad conſitatu Manſfield.

m Borges in his letter vnto K. *Iames*, an. 1604. ſaith, the number of thoſe Miniſters ſo refuſing conformity, were 6. or 700. *viz.* (as it is in the Lincolnſhire Miniſters Apologie) in Oxfordſhire, 9. Staffordſhire, 14. Dorcetſh. 17. Hartfordſh. 17. Northamptonſhire, 20. Surry, 21. Norfolke, 28. Wiltſhire, 31. Buckinghamſhire, 33. Suſſex, 47. Leiceſterſhire, 17. Eſſex, 57. Cheſhire, 12. Bedfordſhire, 16. Somerſetſhire, 17. Darbyſhire, 20. Lancaſhire, 22. Kent, 23. London, 30. Lincolnſhire, 33. Warwickſhire, 44. Deuonſhire, and Cornewall, 51. Northamptonſhire, 17. Suffolke, 71.

n *Fateor me ſuaſiſſe & Francis, & aliis, ne deſerrerent Eccleſias propter ſarnitatem, quae ſine impietate ſuſtineri poſſet. Nam quod Illyricus vociferatur, potius vaſtitatem fuiſſe faciendam in templis, & metu ſeditionum terrendos Principes, ego ne nunc quidem tam triſtis ſententiae autor eſſe velim, inquit Phil. Melanthon, epiſt. ad pium Lectorem inter epiſt. Theolog. ſuas Pag. 455.*

Proposition 3.

Ceremonies, and traditions, ordained by the authority of man, if they be repugnant to Gods word, are not to be kept and obserued of any man.

The proofe from Gods Word.

OF ceremonies, and traditions repugnant to the Word of God, there bee two sorts; whereof some are things meerely impious, and wicked, such was the Israelites Calfe [a], and *Nebuchadnezzars* Idoll [b]; and be the Papisticall Images, Reliques, *Agnus-dei*, and Crosses [c], to which they doe giue Diuine adoration [d]. These, and such like bee all vtterly forbidden [e]. Others are of things, by God in his Word neither commanded, nor forbidden; as of eating, or not eating Flesh; of wearing, or not wearing some Apparell; of keeping, or not keeping some dayes Holy by abstinence from bodily labour, &c. the which are not to bee obserued of any Christian, when for sound doctrine it is deliuered, that such workes either doe merit remission of sinnes, or bee the acceptable Seruice of God, or doe more please then the obseruation of the lawes prescribed by God himselfe, or necessarily to bee done, insomuch as they are damned, who doe them not.

Wee must therefore haue alwaies in minde, that wee are bought with a price, and therefore may not be the seruants of men [e]; and that none humane constitution in the Church, doth binde any man to breake the least commandement of God [f].

The consideration hereof hath caused other Churches also with a sweet consent to condemne such wicked ceremonies, and traditions of men [g].

a Exod. 30. 4, &c.
b Dan. 3. 1, &c.
c See afore Art. 22. propp. 3, 4, 5.
d Thou shalt make thee no graven Image, neither any similitude of things, &c. Thou shalt not bow downe to them, neither serue them, &c. Exod. 20. 4, 5.
e 1 Cor. 7. 23.
f Acts 5. 29.
g Conf Helv. 1. ar. 4. & 2. c. 144. 27. Basil. ar. sect. 3. ar. 10. Bohe. c. 15. Gal. ar. 24. 33. Belg. ar. 7. 29. 32. August. ar. 15. Wittem. ar. 28. 29. 32. 33. Sue. c. 8. 14. 15.

The Errors, and aduersaries vnto this truth.

Such vngodly traditions, and ceremonies, are all the ceremonies and traditions in a manner of the Antichristian Synagogue of Rome.

Such also be the Sabbatarian traditions, and ceremonies, lately broached: because they be imposed vpon the Church, necessarily, and perpetually to be obserued of all, and euery Christian, vnder paine of damnation both of soule and body. For they say (speaking yet of their priuate, and Classicall Iniunctions about the Sabbath day.) The Lord hath commanded so precise a Rest vnto all sorts of men, that it may not by any fraud, deceite, or circumvention whatsoeuer be broken, but that he will most seuerely require it at our hands, vnder the paine of his euerlasting displeasure [a].

This (*viz.* the manner of keeping the Sabbath prescribed by themselues) the Lord requireth of all, and euery one continually from the beginning, to the end of our liues, without any interruption; Vnder the paine of euerlasting condemnation [b].

Another sort of people there is among vs, which will obserue, and vse all Ceremonies whatsoeuer, as the temporizing Familists, who at Rome, and such like places of Superstition, will goe vnto idolatrous seruices, and doe adoration vnto Idols [c]; and no where will they striue, or vary with any one about Religion, but keepe all externall orders [d], albeit in their hearts they scorne all professions, and seruices but their owne; tearming all Temples and Churches, in derision, Common houses [e]; and all Gods seruices, or religions besides their owne, foolishnesse [f].

a D. B. Sab. lect. 12. booke, p. 98.

b Ibid. p. 146.

c Patterne of the præs. Temp.

d Ibid.

e H. N. spir. Ian. cap. 5. sect. 1.

f Ibid.

To the Christian Reader.

Christian, and beloued Reader, let me request thee to obserue, that the first section of the proofe of this present proposition, and therein how I speake of ceremonies, and traditions apparently impious,

among which, I do reckon papisticall Crosses, whereunto the Romanists do attribute diuine adoration, as else-where in this booke, and subscription of mine, I haue declared, and could more copiously: but the verie lines of a Libell of theirs, left in the Parish Church of Eyburn in Yorke-shire, an. 1604. sufficiently shall expresse the thoughts of Papists touching their Crosse, and crossing: whose words be these,

Now Mr. Parson, for your welcome home,
Reade these few lines, you know not from whom.
You hold Crosse for an outward token, and signe,
And remembrance onely, in religion thine;
And of the profession the people doe make,
For more then this comes to, thou doest it not take.
Yet holy Church tels vs, of holy Crosse much more §,
Of power, and vertue to heale sicke, and sore;
Of holinesse to blesse vs, and keepe vs from euill,
From foule fiend to fend vs, and saue vs from deuill;
And of many miracles, which holy Crosse hath wrought,
All which by tradition, to light Church hath brought.
Wherefore holy worship, holy Church doth giue;
And surely so will we, so long as we liue.
Though thou saist Idolatry, and vilde superstition,
Yet we know it is holy Churches tradition.
Holy Crosse then disgrace not, but bring it in renowne.
For vp shall the Crosse goe, and you shall downe.

§ Vide Coster. Iusu, enchirid. controuers. 6. 11. de S. Cruc. pag. 358, &c.

Of this Crosse I speake, and meant, and of none other, when I number it among things meerely impious, and vnlawfull: And therefore haue I not a little wondred at those my Brethren, which draw these words of mine in this section vnto the Crosse vsed in our Church at Baptisme h, which I neuer thought, nor take to be either papisticall, or impious, because none adoration, not so much as ciuill, much lesse diuine, is giuen thereunto, either by our Church in generall, or of any minister, or member thereof in particular. If they haue no other Patrons for their not vsing, or refusing the ceremony of the Crosse then my selfe, they are in an ill case. For both in my iudgemen-

h Abrid. of the Lincolne minist. Apol. vnto King *James*, an. 1605. p. 30.

iudgement, and practice I doe allow thereof. This their perueiting of my words, contrary to their sense, and my meaning telleth me, that other mens words and names, are but too much abused by them in that book, to the backing of schisme and faction in the Church, and State, which from our soules we doe abhorre.

4. Proposition.

Euery particular, or nationall Church may ordaine, change, and abolish ceremonies, or rites, ordained onely by mans authority, so that all things be done to edifying.

It hath pleased our most mercifull Lord and Saviour Christ, for the maintenance of his Church militant, that two sorts of rites, or ceremonies should be vsed, whereof

Some, God his most excellent Maiesty hath himselfe ordained, as the ceremony of Baptisme, and the Lords Supper: which are till the end of the world, without all addition, diminution, and alteration, with all zeale, and religion to be obserued.

Others be ordained by the authority of each prouinciall, or nationall Church, and that partly for comelinesse, that is to say, that by these helpes, the people of God the better may be inflamed with a godly zeale; and that sobernes, and grauity may appeare in the well handling of Ecclesiasticall matters; and partly for order sake, euen that Gouernours may haue rules and directions how to gouerne by; Auditors, and inferiours may know how to prepare, and behaue themselues in sacred assemblies; and a ioyfull peace may be continued, by the well ordering of Church affaires.

We haue already prooued [a], that these latter sort of ceremonies may be made, and changed, augmented or diminished, as fit opportunity, and occasions shall be ministred, and that by particular or nationall Churches: which thing is also affirmed by our neighbours [b].

a In this art. Prop. 1.

b Confes. Helv. 2. c. 27. Bohe. c. 15. Gal. ar. 12. Bel. ar. 32. Aug. de abu. ar. 7. Wit. ar. 35. Sue. c. 14.

Aduersaries vnto this truth.

This manifesteth to the world, the intolerable arrogancy of the Romish Church, which dare take vpon her to alter, and apply to wrong vses, the very Sacraments instituted euen by Christ himselfe [a], and to prescribe ceremonies and rites, not to some particular, but to all Churches, in all times, and places [b].

a See ar. 25. pr. 10.

b Trid. Conc. sess. 7. c. 13.

It sheweth also the boldnesse of our home-aduersaries, the Puritane-dominicans; which say, that the Church, nor no man can take away the liberty (of working sixe daies in the week) from men, and driue them to a necessary rest of the body (vpon any sauing the seuenth [c].)

c T. C. 1. rep. p. 120.

Againe say these men, the Church haue none authority, ordinarily, and perpetually to sanctifie any day, but the seuenth day, which the Lord hath sanctified [d], nor to set vp any day like to the Sabbath day [e].

d D. B. doct. of Sab. 1. B. p. 31.

e Ibid. p. 47.

The latter sort, what in them is, quench the peoples deuotion, and hinder them from frequenting of Churches vpon all holy-dayes falling on the weeke-dayes, and ordained by the lawfull authority of the Church.

35. Article.

Of Homilies.

The second booke of Homilies, the seuerall titles whereof, we haue ioyned vnder this Article, doth containe a godly and wholesome doctrine, and necessary for these times, as doth the former booke of Homilies, which were set forth in the time of Edward *the sixt: and therefore we iudge them to be read in Churches by the Ministers diligently, and distinctly, that they may be vnderstood of the people.*

Of

Of the names of the Homilies.

1. Of the right vse of the Church.
2. Against perill of Idolatry.
3. Of the repairing, and keeping cleane of Churches.
4. Of good workes, first of Fasting.
5. Against Gluttony, and Drunkennesse.
6. Against excesse of apparell.
7. Of Prayer.
8. Of the place, and time of Prayer.
9. The Common-Prayers and Sacraments ought to bee ministred in a known tongue.
10. Of the reuerend estimation of Gods Word.
11. Of Almes-doing.
12. Of the Nativitie of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiuing of the Sacrament of the Body and Blood of Christ.
16. Of the gifts of the holy Ghost.
17. For the Rogation dayes.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idlenesse.
21. Against Rebellion.

Touching this Article, the greatest matter is, not whether these Homilies meant and mentioned, doe containe doctrine both godly, wholesome, and necessary, but whether Homilies, or any Apocrypha writings at all may bee read in the open Church, and before the congregation, which I thinke they may, and prooue it thus.

Great is the excellency, great also the vtility of Gods Word preached. Therefore saith Saint *Paul*. None can beleeue without a Preacher [a]: and, Woe is mee if I Preach not the Gospell [b]. Howbeit the manner of preaching is not alwaies one, and the same. For the Apostles were to teach as well by the pen, as by the voice [c].

Paul did preach the Gospell by writing [d]: we owe in a manner

a Rom. 10.
b 1 Tim. 4. 16.
c D. Whitak. cont. Belg. con. 1. q. 6. p. 335.
d D. Fulke against the Rhem. an. Rom. 1. 15.

manner euermore to the bonds of *Paul* (for his bookes,) than to his libertie, for preaching [e].

Calvins writings will edifie all men continually in the time to come [f]. Protestants bookes are witnesses of sound doctrine, and sincere Christianitie [g].

For my part, I cannot but magnifie the goodnesse of God for all good meanes to bring vs vnto Faith, and so vnto saluation, but especially for the written labours of holy and learned men, whose doings in all ages not onely haue beene approoued, but also vsed, and read many of them in the most sacred assemblies.

In the Primitiue Church was publikely read the Epistle to the Laodiceans, in the Church of the Colossians [h], the Epistle of Clemens vnto the Corinthians [i].

Hermes his Pastor [k], and the Homilies of the Fathers [l].

In the reformed Church in Flanders [m], and France [n], read are M^r. *Calvins* Sermons vpon *Iob*, and in the Italian, French, Dutch, and Scottish Churches, the said *Calvin* his Catechisme is both read, and expounded publikely, and that before the whole Congregation [o].

e Pauli vinculis plura pene quam libertati debemus. Bez. epi. ded. Olevian. com. in epi. ad Galat.

f The Ministers of Geneuas epist. before Calv. on Deuteron.

g Soiter de Vinda de bello. Pa. l. 2.

h D. Chrys. & Muscul. in ad. Col. 4.

i Eus. l. 4. c. 23.

k Idem l. 3. c. 3.

l T.C. 2. rep. p. 110.

m D. Sutclif. an. to the Petit. c. 1. p. 23.

n Editæ sunt igitur iam pridem Gallicæ istæ conciones (Calvini in Iobum) &c. Neque id vero temerè factum fuisse res ipsa mox ostendit, maximo cum remotissimarum etiam Gallicarum Ecclesiarum fructu, quibus vsque adeo priuatim & publicè placuerunt, vt plurimis in locis, quibus quotidiani Pastores deerant, pastorum Cice fuerint, Beza. præf. Concionum l. Cal. in Iobum. o Smeton. contra Hamilton. p. 106.

The Errors and aduersaries vnto this truth.

Deceiued then, and out of the way of truth, are they, which of preaching by the mouth conceiue either too basely, or too highly: too basely, as doe the Anabaptists, and Family of Loue, they affirming there ought to be no preaching at all [a], and that Preachers are not sent of God, neither do preach Gods word, but the dead letter of the Scripture; these [b], with the said Anabaptists, terming them letter-Doctors [c], preaching the letter, and imagination of their owne knowledge, but not the Word of the liuing God [d].

a Wilkins. against the Fa. of Loue, p. 75.

b Bullin. contra Anabap.

c H. N. lamen. Complaint.

d Idem. 1. exhor. 16, 18.

Too highly, as doe the Puritanes of all sorts. For say they, except

except God worke miraculously, and extraordinarily, (which is not to be looked for of vs) the bare Reading (yea not) of the Scriptures, without Preaching, cannot deliuer so much as one poore soule from destruction [e]: Reading (of whatsoeuer in the Church) without preaching, is not feeding, but as ill as playing vpon a stage, and worse too [f].

Without preaching of the Word (*viz.* by the liuely voyce of a Minister, and, without the booke) the Sabbath cannot be hallowed either of a Minister or people, in the least measure which the Lord requireth of vs [g].

Next, erre doe they, which set their wits and learning, either against all bookes in generall, except the sacred Bible, or against the publike reading of any learned mens writings; be they neuer so diuine and godly, in the open and sacred assemblies.

Of the former sort are the Anabaptists; who, as *Sleidan* recordeth did burne the bookes, writings, and monuments of learned men, reserving and preserving onely the holy Scriptures from the fire [h].

Of the latter be the Brownists, Disciplinarians, and Sabbatarians.

The Brownists doe say, that no Apocrypha must bee brought into the Christian assemblies [i], so the Disciplinarians; Ministers ought not to reade openly, in the congregation any writings, but onely the Canonicall Scriptures [k], they complaine that humane writings are brought into the Church [l]: they cry out, Remoone Homilies [m], and they supplicate vnto King *Iames*, that the Canonicall Scriptures onely, may bee read in the Church [n].

And so, but much more bitterly and erroneously the Sabbatarians: wee damne our selues (say they) if wee goe not from those Ministers and Churches, where the Scriptures and Homilies onely bee read [o]: and seeke not vnto the Prophets when (and so often as) we haue them not at home [p].

e T.C.1. rep. p. 17. 3.

f 1. Admon. to the Parliam.

g D.B. Sab. do. 2. B. p. 277.

h Sleidan. com. l. 10.

i Gifford a-gainst the Br. 15.

k Fruct. ser. on Rom. 12. p. 60.

l Def. of the god. Min. p. 116.

m 1. Admon. to Parliam.

n The Petit. of the thousand.

o D.B. Sab. doc. 2. booke p. 173.

36. Article.

Of Consecration of Bishops, and Ministers.

The booke of Consecration [1] *of Archbishops, and Bishops, and ordering of Priests, and Deacons, set forth in the time of* Edward *the sixt, and confirmed at the same time by authoritie of Parliament, doth containe all things necessary to such consecration and ordering: neither hath it any thing, that of it selfe is superstitious, or vngodly. And therefore* [2] *whosoeuer are consecrated, or ordered according to the rites of that booke, since the second yeere of the aforesaid King* Edward, *vnto this time, or hereafter, shall bee consecrated, or ordered, according to the same rites, wee Decree all such to be rightly, and orderly, and lawfully consecrated and ordered.*

The Propositions.

1. It is agreeable to the Word of God, and practice of the Primitiue Church, that there should bee Archbishops, Bishops, and such like differences, and inequalities of Ecclesiasticall Ministers.

2. Whosoeuer be or shall be consecrated, or ordered, according to the rites of the booke of Consecration of Archbishops, Bishops, and ordering of Priests, and Deacons, they be rightly, orderly, and lawfully consecrated and ordered.

1. Proposition.

It is agreeable to the Word of God, and practice of the Primitiue Church, that there should be Archbishops, Bishops, and such like differences, and inequalities of Ecclesiasticall Ministers.

The

The proofe from Gods Word.

Albeit the termes, and titles of Archbishops we find not: yet the superiority which they enioy, and authority which the Bishops and Archbishops doe exercise, in ordering, and consecrating of Bishops, and ecclesiasticall Ministers, is grounded vpon the Word of God. For we find, that

In the Apostles dayes, how themselues both were in dignity aboue the Euangelists, and the seuenty Disciscipples, and for authority both in and ouer the Church, as twelue Patriarkes, saith *Beza* [a], and also established an Ecclesiasticall Hierarchy. Hence came it, that Bishop was of *Ierusalem*, *Iames* [b].

Of *Antioch*, *Peter* [c], of the *Asian* Churches, *Iohn* [d], of *Alexandria*, *Marke* [e], of *Ephesus* [f], yea and all *Asia* [g], *Timothy*, of all *Creete*, *Titus* [h], of *Philippes*, *Epaphroditus* [i], of *Corinth*, and *Achaia*, *Apollos*: of *Athens*, *Dionysius*; of *France*, *Crescens* [k], of *Britaine*, *Aristobulus* [l].

In the purer times succeeding the Apostles, so approoued was the administration of the Church affaires by these kind of men, as

They ordained Partriarches, and Corepiscopi [m].

They ratified the degrees of Ecclesiasticall supereminency, at the first, and most famous Councell at *Nice* [n].

They glorified much, and greatly, that they had receiued the Apostles doctrine by a succession of Bishops [o], that they were the successors in the Apostles doctrine, of the godly Bishops [p], & that Bishops succeeded in the roome of Apostles [q].

Their godly monuments, and worthy labours, and bookes yet extant, doe shew that Bishop was of *Lions*, *Irenæus*; of *Antioch*, *Ignatius*; of *Carthage*, *Cyprian*, of *Ierusalem*, *Cyrill*; of *Alexandria*, *Athanasius*; *Basil*, of *Cesarea*, of all *Thracia*, *Asia*, and *Pontus*, *Chrysostome*; *Hilary* of *Poitiers*, *Augustine* of *Hippo*, *Ambrose* of *Millane*: all of these, most notable instruments for the aduancement of Gods honour and glory in their dayes.

Finally, from the Apostles dayes hitherto, there neuer wan-

a Bez. in Act. Apost. 1. 2.
b D. Christ. in Act. hom. 3.
c D. Hie. in Gal.
d Euf.
e D. Hier. ad Eugr.
f D. Hier. in 2. Tim.
g Theo. arg. in epist. ad Tit.
i Theo. in epi. ad Phil.
k Euf. lib. 3.
l Doroth. in Apost. synop.
m Heming. synag. de gubern. Ec.
n Beza. epist. 1.
o D. Ire. 13. c. 3.
p Sadel. de. leg. voc. p. 202.
q D. Aug. in Psal. 44.

ted a succeſſion of Biſhops, neither in the Eaſt, nor Weſterne Churches, albeit there haue bin from time to time both Marprelates, and Mockprelates to ſupplant their ſtates, and Illprelates, abuſing their functions, and places, to the diſcredit of their calling and profeſſion. So prudent hath the Almighty beene for the augmentation of his glory and people, by this kind, and calling of men.

The errors and aduerſaries vnto this truth.

This manifeſteth the erroneous and euill minds,

1. Of the Anabaptiſts, who condemne all ſuperiority among men, ſaying, that euery man ſhould be equall for calling; and that there ſhould be no difference of perſons among Chriſtians [a].

2. Of the old heretickes, *viz.* the Contobaptites, which allowed of no Biſhops [b].

The Acephalians, who would not be at the command, or yeeld obedience vnto the Biſhops [c].

The Aerians, that equall Biſhops, and Prieſts, making them all one [d].

The Apoſtolikes, which condemned Prelacy [e].

3. Of the late Schiſmatikes, namely,

The Ieſuites, who cannot brook Epiſcopall preeminence [f]; and in their high Court of Reformation haue made a Law, for the vtter abrogation of all Epiſcopall iuriſdictions [g].

The Diſciplinarians, or Puritanes among our ſelues. For They abhorre, and altogether doe loath the callings of Archbiſhops, Biſhops, &c. as the author of the Fruitfull Sermon doth [h]; and ſay, that by the prelaticall Diſcipline, the liberty of the Church is taken away [i], and that in ſtead of Archbiſhops, and Biſhops an equality muſt be made of Miniſters [k].

They tearme the differences of Miniſters, a proud ambitious ſuperiority of one Miniſter aboue another [l]; and Archbiſhops, and Biſhops, they call the ſuppoſed Gouernours of the Church of England [m].

Some

a Sleidan. com. lib. 5.

b Niceph. lib. 18. c. 49.

c Mag. eccleſ. hiſt. Cent. 5. c. 5. & Nicepb. d Auguſt. de hæreſ. cap. 53.

e D. Bernard. in Canſer. 66.

f Declar. motuum Scot. an. 16.

g Quod libet. p. 142.

h Fruit. ſer. on. Rom. 12. p. 39.

i Aſſert. polit. p. 19.

k Admon. to the Par.

l Diſco. of D. Banſer. p. 17.

m Demon. of Diſc. epiſt. ded.

Some of them will not haue Bishops to be obeyed either when they cite, or when they inhibit, or when they excommunicate [n].

[n] Mar. thes. 49. 82, 83.

Some of them haue not onely Archbishops, and Bishops, but also Parsons, and Vicars in detestation. For

Miles Monopodius numbreth Parsons, and Vicars among the hundred points of Popery, yet remaining in our Church [o].

[o] Sold of Bar. in the end.

Others, say that birds of the same feather, *viz.* Archbishops, and Bishops, are Parsons and Vicars [p].

[p] 1. Admon. to the Parliam.

Barrow publisheth that Parsonages, and Vicarages bee in name, office, and function, as Popish, and Antichristian, as any of the other [q].

[q] Bar. disco. p. 54.

It is therefore an egregious vntruth that Puritanes (or which is equiualent) The good men, the faithfull, and Innocent Ministers (for so doe they stile themselues) effect not any popularity, or parity in the Church of God, as some of them would make his Maiestie beleeue [r].

[r] Burges L. to K. Iames before his Apo.

2. Proposition.

Whosoeuer be, or shall be consirmed, or ordered, according to the rites of the booke of consecration of Archbishops, and Bishops, and ordering of Priests and Deacons: they be rightly, orderly, and lawfully consecrated, and ordered.

Archbishops, Bishops, and Ministers, which according to the booke of Consecration, be, or shall be consecrated, or ordered, they are consecrated, and ordained rightly, orderly, and lawfully, because afore their Consecration and ordination, they be rightly tryed, or examined; by inquisition of hands, needfull and seasonable prayers, they be consecrated, and ordained; and all this is performed by those persons, that is, by Bishops, to whom the ordination and consecration of Bishops and Ministers, was alwayes principally committed [a], and also after the same forme, and fashion (corruptions being afore taken

[a] D. Fulke against the Rhem. fol. 39.

taken away, and remooued) as Bishops, and Priests afore the raigne of K. *Edward* the sixt, formerly were.

Errors, and aduersaries vnto this truth.

Well therefore may they disgorge their stomackes, but trouble our consciences they shall neuer, which condemne, or depraue our callings: as doe

1. The Family of Loue, which dislike, and labour to make contemptible the outward admission of Ministers [a].

2. The Papists; who say their pleasure, of the Bishops and Ministers of the Church of England, and of other reformed Churches.

None is to be admitted for a Bishop, (say they,) which is not ordained by imposition of three or foure (Romish) Catholike Bishops at the least, of which none are to be found among the Protestants [b].

Whosoeuer taketh vpon him to preach, to minister Sacraments, &c. and is not ordered by a true Catholike (that is, a Popish) Bishop, to be a Curate of soules, Parson, Bishop, &c. he is a theefe, and a murderer [c].

Our Bishops and Ministers, they are not come in by the doore (saith *Stapleton*) they haue stolne in like theeues [d]: they be vnordered Apostates [e], pretended [f], and sacrilegious Ministers [g], Intruders [h], Meere lay-men, and not Priests; because first they haue receiued none other Orders, and next, they are not ordained by such a Bishop, and Priest, as the Catholike (Romane) Church hath put in authority [i].

3. The Puritanes: For they write, that

The Bishops of our Church haue none ordinary calling of God, and function in the Scriptures, for to exercise [k]: they are not sent of God: They be not the Ministers of Iesus Christ, by whom he will aduance his Gospell [l].

Inferior ministers they are, not (say they) according to Gods Word, either proued, elected, called, ordained [m]. Hence, the Church of England wanteth (say they) her Pastors and Teachers [n], and hence they vrge diuers afore ordained to seeke at

a H. N. euan. c. 13. sect. 2.

b Howle. 7. rea.

c Test. Rhem. an. Iohn 10. 1.

d Staple. fort. 2. part. c. 8. p. 141.

e Art. to the execut. c. 3. p. 41.

f Ibid. c. 7. p. 148.

g Ib. c. 9. p. 211.

h Ib. c. 8. p. 211.

i Howl. 7. reas.

k T. C. def. p. 21. sect. 1.

l Dial. of the strife præf.

m 1. Admon. to the Parliam.

n Fruct. ser. on Rom. 12. p. 36.

at their Classis, a new approbation, which they tearme the Lords ordinance [o], and to take new callings from classicall ministers, renouncing their calling from Bishops [p].

o Eng. Scotti. 3. B c. 14 p. 113.
p Ibid.

37. Article.

Of the Ciuill Magistrate.

1 *The Kings Maiesty hath the chiefe power in this Realme of England, and other his dominions, vnto whom the chiefe gouernment of all Estates of this Realme, whether they be Ecclesiasticall, or Ciuill, in all causes doth appertaine, and is not, nor ought to be subiect to any forraine iurisdiction, where we attribute to the Kings Maiesty the chiefe gouernment, by which titles wee vnderstand the minds of some slanderous folkes to be offended,* 3 *we giue not to our Prince the ministring either of Gods Word, or of the Sacraments: the which thing the Iniunctions also sometime set forth by* Elizabeth *our (late) Queene, doe most plainely testifie, but that onely prerogatiue, which we see to haue beene giuen alwayes to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they bee Ecclesiasticall, or Temporall, and restraine with the ciuill sword the stubborne, and euill doers.*

5 *The Bishop of Rome hath no iurisdiction in this Realme of England.*

6 *The Lawes of the Realme may punish Christian men with death, for hainous and grieuous offences.*

7 *It is lawfull for Christian men, at the commandement of the Magistrate, to weare weapons, and serue in the warres.*

The

The Propositions.

1. The Kings Maiesty hath the chiefe power in this Realme of *England*, and other His Dominions.

2. The Kings Maiesty hath the chiefe gouernment of all estates, Ecclesiasticall and Ciuill, in all causes within His Dominions.

3. His Highnesse may not execute the Ecclesiasticall duties of preaching, and ministring the Sacraments, and yet is to prescribe lawes and directions vnto all estates, both Ecclesiasticall and temporall.

4. The King by his authoritie, is to restraine with the materiall sword, and to punish malefactors.

5. The Bishop of Rome hath no iurisdiction in this Realme of *England* (nor of the other of the Kings Dominions.)

6. By the lawes of this Realme, Christian men, for hainous and grieuous offences, may be put to death.

7. It is lawfull for Christian men, at the commandement of the Magistrate, to weare weapons, and serue in warres.

1. Proposition.

The Kings Maiesty hath the chiefe power in this Realme of England, and other his Dominions.

The proofe from Gods Word.

DIuers, and sundry be the formes of Common-weales, and Magistracy. For some, where many, and they of the inferiour people, beare the sway, as in a Democracy; some, where a few, and that of choice, and the best men doe gouerne, as in an Aristocracy; and some, where one man (or woman) hath the

the preeminence, as in a Monarchie; ſuch is the gouernment of this Kingdome.

Notwithſtanding whatſoeuer the gouernment is, either Democraticall, Ariſtocraticall, or Monarchiall, Gods Word doth teach vs, that

There is no power but of God; the powers that be, are ordained of God; and that whoſoeuer reſiſteth the power, reſiſteth the ordinance of God [a].

We muſt be ſubiect to the principalities, and powers, and obedient, and ready to euery good worke [b].

We muſt ſubmit our ſelues vnto all manner of ordinance of man, for the Lords ſake [c].

We muſt pray for Kings, and for all that bee in authoritie [d].

Finally, wee muſt giue to all men their duty; tribute, to whom tribute; cuſtome, to whom cuſtome; feare, to whom feare; and honour, to whom honour is due [e].

But of the Monarchiall gouernment, ſpeciall mention is made in the writings of the Prophets, and Apoſtles.

Kings ſhall be their nourcing fathers, and Queenes ſhall be thy nources, ſaith *Eſay* [f].

The Apoſtle *Peter* calleth the King, the ſuperiour (or him that hath the chiefe power) as our King *Iames* hath in his Dominions [g].

All Churches Proteſtant and reformed, ſubſcribe vnto this doctrine [h], as both Apoſtolicall and Orthodoxall.

a Rom. 13. 1, 2.

b Tit. 3. 1.

c 1 Pet. 2. 13.

d 1 Tim. 2. 1.

e Rom. 13. 7.

f Eſa. 49. 23.

g 1 Pet. 2. 13.

h Conf. Helv. 1. ar. 26. & 2. c. 30. Baſil. ar. 7. Boh. c. 16. & in the Concil. Belg. ar. 36. Aug. ar. 16. 17. Sax. ar. 23. Suec. in pctor.

The errors and aduerſaries vnto this truth.

Theſe Churches with vs, and wee with them, vtterly condemne the opinions,

Of the dreamers, whereof the Apoſtle ſpeaketh which deſpiſe gouernment, and ſpeake euill of them which are in authoritie [a].

Of the Manichies [b], Fratricellians [c], Flagelliferies [d], Anabaptiſts [e], and Family of Loue [f], all which raile vpon, and condemne Magiſtracie.

a Epi. of Iu. 8.

b D. Auguſt. contra Fauſt. l. 22. c. 74.

c W. Tho. diſc. of Italy, p. 5. 9.

d Prateol. hæreſ. de Flagel.

e Alth. Conc. lo. pag. lo. 191.

f H. N. calleth a King, The ſcum of ignorance. Spir. land. c. 6. ſect. 3.

Of them who allow not of the gouernment by women, but vtterly deteſt the ſame: ſuch were they in *Italy*, which ſaid,

Interitus mundi eſt à muliere regi g. Againe, ſpeaking vnto women; *Abundè magna ciuitas vobis ſit domus, publicum neque noſcatis, neque vos noſcat* h: ſuch in *France*, who thinke how the Law of God, and nature is violated, where a woman is ſuffered to raigne, and gouerne i; ſuch in *Scotland*, or Scottiſh men rather from *Geneua*, which wrote, that

A womans gouernment is a monſtriferous Empire, moſt deteſtable and damnable k.

Againe: I am aſſured that God hath reuealed to ſome in this age, that it is more then a monſter in nature, that a woman ſhall raigne, and haue Empire aboue man, &c l.

And little differing from theſe men are they in *England*, which tearmed *The Harborough for faithfull ſubiects*, a carnall and vnlearned booke, ſmelling altogether of earth, without rime, and without reaſon, for defending the regiment of women ouer men (when it falleth vnto them by inheritance to gouerne) to be lawfull and good m. Hee which ſo cenſureth the ſaid *Harborough*, was the Mar-prelate; and this his Cenſure declareth, that he was the Mar-prince, aſwell as the Mar-prelate.

g W.Th. deſcr. of Italy, pag. 119. a.
h Lud. Viues de inſtit. fam Chr. lib.
i Nec ſolum naturæ iura conuelluntur, ſed etiam omnium gentium quæ nunquam fœminas regnare permiſerunt, &c.
Bodin meth. hiſt. c. 6. p. 257.
k Againſt the regim. of women, Blaſt. præf.
l Ibid.
m Martin. Mar-pr. epiſt. of D. Bridges.

2. Propoſition.

The Kings Maieſtie hath the chiefe gouernment of all eſtates Eccleſiaſticall and Ciuill, in all cauſes, within his Dominions.

The proofe from Gods Word.

WE aſcribe that vnto our King by this aſſertion, which is giuen to euery King, or Queene in their owne Dominion by the Word of God. For

They

They are for titles, gracious Lords [a], Princes [b], the Miniſters of God [c], the Nurſes of the Church [d], Gods [e]; For authority the chiefe [f]. Which mooueth S. *Paul* to exhort, that ſupplications be made for all men, but firſt for Kings, as the chiefe [g].

a Luke 22.25.
b Rom.13.3.
c Ibid. 4.
d Iſa.49.23.
e Pſal.82.1.
f 1 Per.2.13.
g 1 Tim.3.1.

Againe, Euery ſoule is commanded to be ſubiect to the higher power, &c [h].

h Rom.13.1.

Finally, the examples are manifold and pregnant, ſhewing the principality of Kings ouer all perſons, and cauſes. For

Aaron the High Prieſt, called *Moſes* the chiefe Prince, his Lord [i], ſo did *Abimelech* tearme *Saul* his Lord [k].

i Exod.32.22.
k 1 Sam. 22.12.

K. *Iehoſaphat*, as chiefe in *Iudah*, appointed Iudges, Leuites, and Prieſts [l].

l 2 Chr.19.5, &c. 8.

K. *Ezechias* alſo as chiefe, ſent vnto all Iſrael, and *Iudah*, that they ſhould come to the houſe of the Lord at *Ieruſalem*, to keepe the Paſſeouer [m]: alſo he appointed the courſe of Prieſts, and Leuites by their turnes [n], and commanded all the Prieſts to offer ſacrifice, &c. and they obeyed him [o], and enioyned all the congregation to bring offerings, and they brought them [p].

m 2 Chr.30.1.
n 2 Chr.31.2.
o Ibid.c.29.21, 22.
p 31. Confeſſ. Helv.1.ar.16,& 2.c.30. Baſil. ar. 7. Bohem. c.16. Bel.ar.36. Aug. ar. 16. 17. Sax. ar. 23. Sue. pecorer.

Which we doe vnto ours, the very ſame doe the Churches of God aſcribe vnto Chriſtian Magiſtrates in their principalities.

Errors, and aduerſaries vnto this truth.

Which being true, then falſe is it which the Papiſts deliuer, *viz.* that

The Kings excellency of power is in reſpect of the Nobility, and Lay-magiſtrates vnder him, and not of Popes, Biſhops, or Prieſts, as they haue cure of ſoules [a], Kings and Princes, be they neuer ſo great, muſt be ſubiect vnto ſome Biſhop, Prieſt, or Prelate [b].

a Teſt. Rhem. Annot. 1 Pet. 2.13.
b Ibid.an.Heb. 13.7.

The whole Clergy ought to bee free from praying Tribute [c].

c Ibid. an. Mat. 17.26.

Sacredotes etiam Principibus iure diuino ſubditi deleatur, ſay the expur-

expurgators, Priests are not by Gods Law subiect vnto Princes [d].

[d] Index expurg. p. 26.

No man is to be subiect vnto his temporall Prince, and superiour, in matters of Religion, or regiment of his soule, but in such things onely as concerne the publike peace and policy [e].

[e] Test. Rhem. an. Rom. 13. 1.

False also is it which the Puritanes doe hold, namely, that

Princes must be seruants vnto the Church; be subiect vnto the Church: submit their scepters vnto the Church, and throw downe their Crownes before the Church [f].

[f] T. C. rep. p. 144.

Magistrates as well as other men, must submit themselues, and bee obedient to the iust and lawfull authority of the Church [g], that is, of the Presbytery [h].

[g] Ec. dis. p. 185.

[h] That which our Sauiour calleth Presbyterian, and so doth Luke. Lea. disc. p. 89.

Quis tandem reges, & principes, who can exempt euen Kings and Princes, from this, *Non humana, sed diuinâ Dominatione,* not humane, but diuine Domination (meaning of the Presbytery) saith *Beza* [i], which Presbytery they would haue to be in euery Parish [k].

[i] Beza de pres. p. 124.

[k] There ought to be in euery Church a Consistory or seigniory of elders, or gouernors, Lear. disc. p. 84. Euery Congregation ought to haue Elders, and an Eldership-Demon of disc. 11. p. 55. cap. 14. pag. 69.

Quotquot ecclesiæ Christi, as many as be members of Christ, and of the Church, they must subiect themselues to the Consistorian discipline, *Non hic excipitur Episcopus, aut Imperator,* Neither Bishop, or Emperour is excepted here, *Nulla hic acceptio, aut exceptio est personarum,* Here is no acception, or exception of persons [l].

In stead of Chancellors, Archdeacons, Officials, Commissaries, Proctors, Summoners, Churchwardens, and such like, you (Parliament men) haue to plant in euery Congregation a lawfull and godly Seigniory. 1. Admon. to the Parliam.

I would that euery little Parish should haue seuen such (Elders) at the least, and euery meane Church 13. and euery great Church 23. Hunt of the Foxe, &c. Ec. 2. a. [l] Snecan. de discip. eccles. p. 456.

3. Proposition.

His highnesse may not execute the Ecclesiasticall duties of preaching, & ministring the Sacraments, and yet is to prescribe lawes, and directions, vnto all estates, both Ecclesiasticall, and Temporall.

The

The proofe from Gods Word.

KIng *Ezechiah* ſaid vnto the Prieſts, and Leuites of his time,

My ſonnes, be not deceiued. For the Lord hath choſen you to ſtand before him, and to ſerue him, and to be his Miniſters, and to burne incenſe [a].

So doe we ſay, The Lord hath appointed a company, and calling of men to teach the people, to expound the Scriptures, to celebrate the Sacraments, to handle the Keyes of the celeſtiall Kingdome: inſomuch as he whoſoeuer that ſhall preſume to doe theſe things, not called thereunto, and that lawfully [b], though he be a King, or Prince, he may feare that puniſhment which fell vpon *Vzziah* [c].

Notwithſtanding, all Kings, Queenes, and Princes in their places, may, yea and muſt as occaſion ſerueth, with K. *Salomon* build an houſe for the Lord [d], and ſet the courſes of Prieſts to their office [e], with K. *Ezechiah* breake the Images, cut downe the Groues, take away the high places [f], appoint the courſes of the Prieſts, and Leuites, and enioyne all the people to miniſter ſuſtenance vnto the Prieſts [g], with K. *Ioſiah*, put downe, and burne the horſes of the Sunne [h], breake downe the houſes of the Sodomites [i], purge *Iudah* and *Ieruſalem* from the high places, Groues, carued and molten Images [k], appoint the Prieſts to their charges [l], and compell all that are found in *Iſrael* to ſerue the Lord their God [m], and with the King of *Niniueh* proclaime a faſt, and command euery man to turne from his euill way, &c [n].

Of the ſame iudgement be other Churches [o].

a 2 Chr. 29. 11.
b See afore, ar.
c 2 Chr. 26. 19.
d 2 Chr. 2. 1.
e 2 Chr. 8. 14.
f 2 Chr. 31. 1.
g Thus did Ezechiah throughout all *Iudah*, and did well and vprightly and truely before the Lord his God. 2 Chr. 31. 20.
h 2 Kin. 23. 11.
i Ibid. 7.
k 2 Chr. 34.
l Ibid. 3. 5. 2.
m Ib. c. 33. 34.
n Ionas 3. 7.
o Confeſſ Helv. 1. ar. 26. & 2. c. 30. Baſil. ar. 7 Bohe. c. 16. Gal. ar. 39. Belg. ar. 35. Sax. ar. 23. Wittemb. c. 35.

The Errors, and aduerſaries vnto this truth.

Much therefore out of the way are, and offend greatly doe firſt the Papiſts, who publiſh, that

The care of Religion pertaineth not vnto Kings. *Religionis curam ſemper pertinuiſſe ad reges, dele*, ſay the expurgators, blot it out [a].

a Index. expur. p. 145.

Queenes may not haue, or giue voyce either deliberatiue, or definitiue in Councels, and publike assemblies, concerning matters of Religion, nor make ecclesiasticall lawes concerning Religion; nor giue any man right to rule, preach, or execute any spirituall function, as vnder them, and by their authority [b].

b Test. Rhem. an.

In matters of Religion, and of their spirituall charge, neither Heathen, nor Christian Kings ought to direct Clergymen, but rather to take direction from them [c].

c 1 Cor. 14. 33.

The Emperour of the whole world, if he take vpon him to prescribe lawes of Religion to the Bishops and Priests, &c. he shall be damned assuredly, except he repent [d].

d Ans. to the execut. of Iust. d. 3. p. 56.

Next, the Anabaptists, who being priuate men, and no Princes, will take vpon them the ordering, and reformation of the Church; as did the Monetarians [e], and *Muncer* [f] in Germany.

e Test. Rhem. an. Heb. 13. 17.
f Carranz. sum. Conc. d. 365. Bullin. in con. Anabap.

And thirdly, the Disciplinarian-Puritanes, whose doctrine is, that

1. The making of Ecclesiasticall Constitutions, and Ceremonies, belongeth vnto the Ministers of the Church, and Ecclesiasticall Gouernors [g], vnto the Elders, who are to consult, admonish, correct, and order all things pertaining to the congregation [h].

g T. C. 1. rep. p. 163.
h 1. Admon. to the Parliam.

2. Ciuill Magistrates haue no power to ordaine Ceremonies pertaining to the Church [i], but are to ordaine ciuill Discipline onely [k], as being no Church-officers at all.

i T. C. 1. rep. p. 153.
k Idem. 2. rep. 2. par. p. 4.

3. The Ecclesiasticall officers be Doctors, Pastors, Elders, and Deacons, the onely officers instituted of God [l], or at the most, Pastors, Doctors, Elders, Deacons, and widowes. These are all, no moe, nor fewer; and are onely sufficient; and wee are to content our selues with these, and rest in them, saith the Preacher [m]. In which number vnlesse the King be included, he cannot possibly haue any thing to doe in Church affaires, in these mens opinions.

l Lear. dis. p. 1c.
m Fruc. ser. on. Rom. 12. p. 33. 71.

Without the Prince, the people may reforme the Church, and must not tarry for the Magistrate: so thought *Barrow*, *Greenewood* [n], and *Wigginton* [o]. Hence *Hackets*, *Coppingers*

n Bar. refut. p. 169.
o Conspir. for pretend. p. 34.

an,

and *Arthingtons* insurrection at *London*, 1691.

Without the Prince also, the Lords and Burgesses of the Parliament haue power of themselues to reforme the abuses, and take away the corruptions of the Church. Hence their manifold petitions, supplications, politike assertions exhibited vnto the Parliament from time to time. In one of which their supplications, saith one (speaking vnto the Parliament.)

You must enioyne euery one, according to his place, to haue a hand in this worke.

You must encourage, and countenance the Gentlemen, and people, that shall be found forward, &c.

And, you (of the Parliament) must not suffer an vncircumcised mouth, to bring a slander vpon that Land, &c. *sciz.* vpon their discipline. This hath *Penry*. p

p Penry supp. p. 60.

2. Proposition.

The King by his authoritie is to restraine with the materiall sword, and to punish malefactours, whosoeuer they be.

The proofe from Gods Word.

THE office of the Ciuill Magistrate is to restraine, and if need be, to punish, according to the qualitie of their offences, the disturbers of the quiet, and peace of the Commonweale; and that as occasion shall require, sometime by force of armes, if the enemies of his State bee either forraigne, or domesticall, and they gathered together, be many and mighty. To this end Kings and Princes haue both men, munition, Subsidies, and Tributes. So against the enemies of God, and good men, went of Israel, and Iudah, the valiant Iudges, and the noble and puissant Princes.

And sometimes they execute their wholesome, and Penall Statutes vpon the goods, cattell, lands, and bodies of their disorderly, and rebellious subiects.

For the King is a Minister of God, to take vengeance on him

him that doth euill. Therefore Princes are to be feared, not of them which doe well, but of such as doe wickedly [a].

And this doe the people of God acknowledge to bee true [b].

a Rom. 13. 3, 4.
b Conf. Helv. 1. ar. 24. 26. & 2. c. 30. Basil. ar. 7. Bohem. cap. 19. Gal. artic. 33. Belg. artic. 36. August. ar. 16. Saxon. ar. 23.

Aduersaries vnto this truth.

Contrarily hereunto,

The Cerconians were of opinion, that Magistrates were to punish no malefactors [a].

One *Rabanus* maintained, that Magistrates were not of Gods Ordinance for the good, but an humane institution for the hurt of men [b].

Many haue a fancy, that before the generall Resurrection there shall be no Magistrates at all: because they dreame, all the wicked shall be rooted out. Of this minde are the Anabaptists [c], and the Family of Loue [d].

a D. Aug. contra Cresc. Gra. l. 3. c. 51.
b Mag. eccles. hist. Cen. 6. c. 4. fol. 216.
c Conf. August. ar. 17.
d H. N. 1. exh. c. 12. sect. 39. 40. Ramseis confes.

5. Proposition.

The Bishop of Rome hath not iurisdiction in this Realme of England *(nor other of the Kings Dominions.)*

The proofe from Gods Word.

THe Bishop of Rome, did hee according to the Will of God Preach the Gospell; labour in the Lords harueft; diuide the Word of God aright; minister the Sacraments instituted by Christ, and that sincerely; and shew by his life and conuersation the good fruits of a godly Bishop, doubtlesse he were worthy of double [a], yea of triple honour.

a 1 Tim. 5. 17.

Yet will not the Word of God, were he neuer so holy, and religious, warrant him any iurisdiction out of his Diocesse, especially not within this Realme; much lesse when he doth performe no part of a Christian, but euery part of an Antichristian Bishop, in corrupting the doctrine of the truth with errors, and cursed opinions; in polluting the Sacraments

of

of Christ by superstitious ceremonies; in persecuting the Church and Saints with fire and sword; in making marchandise of the soules of men through couetousnesse [b]; in playing the lord ouer Gods heritage [c]; in sitting in the Temple of God, as God, shewing himselfe that he is god [d]; and in exalting himselfe against all that is called God, or that is worshipped [e].

b 2 Pet. 2. 3.
c 1 Pet. 5. 3.
d 2 Thes. 2. 4.
e Ibid.

In respect of which fruits of impieties, the said Bishop of Rome, in the holy Scripture is described to bee very Antichrist, that wicked man, the man of sinne, the sonne of perdition, and the aduersary of God [f].

f Ibid.

Hee was openly proclaimed Antichrist by a Councell in *France* in the Raigne of *Hugh Capet*. Hee is tearmed by the truly, and godly learned, The Basiliske of the Church [g]; neither the Head, nor the Tayle of the Church [h].

g Luther præf. epi. L. Husse.
h Heming. in 5. c. Iac. epist.

His iurisdiction hath beene, and is iustly renounced, and banished out of *England* by many Kings, and Parliaments, as by King *Edward* the 1. 3. and 6. by King *Richard* the 2. by King *Henry* the 4. 6. and 8. by Queene *Elizabeth*; and by our most Noble King *Iames*.

His pride, and intolerable supremacie ouer all Christian people is renounced, and condemned aswell by the mouthes, as writings of all the purer Churches [i]; and that deseruedly.

i Conf. Helv. 1. ar. 18. & 2. c. 17. 18. Bohe. c. 8. 9. Belg. ar. 28. 32. Wittem. ar. 31. August. de Abus. ar. 7.

The Errors and aduersaries vnto this truth.

But with the Papists, the Bishop of Rome, hee is forsooth for supremacy, *Abel*; for gouerning the Arke, *Noah*; for Patriarch-ship, *Abraham*; for order, *Melchisedech*; for dignity, *Aaron*; for authority, *Moses*; for iustice, *Samuel*; for zeale, *Elias*; for humilitie *Dauid*, for power, *Peter*; for his vnction, Christ [a]: the generall Pastor, the common Father of all Christians, the high Pastor of Gods vniuersall Church, the Prince of Gods people [b]; for title, God, euen the Lord God the Pope [c]; for power, God. For

a Maioran. clyd. milit. Ec. lib. 3. c. 35.
b Anf. to the execu. of Iust.
c Panorm. de transl. præl. c. Quanto.

[By him Kings raigne [d], he may iudge all men, but must of none be iudged [e], hee can doe what him list aswell as God,

d Cere. l. 1. c. 2.
e Distinct. 40. c. 5. Papa.

except ſinne [f].

His iuriſdiction is vniuerſall, euen ouer the whole world [g].

Him, vpon paine of eternall damnation, all Chriſtians are to obey [h].

And by his Soueraigne authoritie both all Papiſts in *England* were diſcharged from their obedience and ſubiection vnto Queene *Elizabeth*, and the ſame Queene diſabled to gouerne her owne people, and dominions [i].

f Extrauag. de tranſl. Epiſc. cap. Quanto.
g Teſt. Rhem. annot. marg. p. 280.
h Bonif. 8. cau. de maior. & obed. in Extrauag
i Briſtow motiue 40.

6. Propoſition.

By the lawes of this Realme, Chriſtian men, for hainous and grieuous offences, may be put to death.

The proofe from Gods Word.

AS the natures of men be diuers; and ſome ſinnes in ſome countries more abound then in others: ſo are the puniſhments to bee impoſed vpon malefactors, according to the quantitie, and qualitie of their offences; and any countrey and Kingdome may puniſh offenders, euen with death, if the Lawes thereof, and their offence doe require it. For

All that take the ſword, ſhall periſh with the ſword [a].

Gouernours be ſent of the King, for the puniſhment of euill doers [b].

A wiſe King ſcattereth the wicked, and cauſeth the wheele to turne ouer them [c].

The Magiſtrate beareth not the ſword for nought, and is the Miniſter of God to take vengeance on them that doe euill [d].

Which puniſhments teſtifie to the world, that

God is iuſt, which will haue ſome ſinnes more ſeuerely puniſhed then others; and the Magiſtrates to cut off dangerous and vngodly members.

God is mercifull, and hath care both of his ſeruants, and of humane

a Math. 25. 52.
b 1 Pet. 2. 14.
c Prou. 20. 26.
d Rom. 13. 4.

humane ſociety.

God is all wiſe, and holy, in that he will haue it knowne who are iuſt, who wicked, who holy, and who prophane; by cheriſhing and preſeruing of the one, and by puniſhing and rooting out of the other.

Our godly and Chriſtian brethren in other countries approue this doctrine [e].

e Confeſſ. Helv. 1. ar. 24. 26. & 2. c. 30. Baſil. ar. 7. Bohe. c. 16. Gal. ar. 39. Belg. ar. 36. Auguſt. ar. 16. Sax. ar. 23.

The aduerſaries vnto this truth.

The aduerſaries of this doctrine be diuers. For

Some are of opinion that no man for any offence ſhould be put to death. Such in old time were the Manichies, and the Donatiſts [a]; and ſuch in our dayes be the Anabaptiſts [b].

a D. Auguſt. in Iohan. 11.

And ſome doe thinke that howſoeuer for their offences againſt the ſecond Table, malefactors may be put to death: yet for hereticall and erroneous opinions in points of Religion, none are ſo to ſuffer. Of this minde are the Familiſts. For

b Confeſſ. Helv. 2. c. 30.

They hold, that no man ſhould be put to death for his opinions [c].

c Diſplay. lib.

They blame M^r. *Cranmer* and *Ridley*, for burning *Ioane* of Kent, for an heretike [d].

d Ibid.

It is not Chriſtian-like, that one man ſhould perſecute another, for any cauſe touching conſcience [e]. Is not that puniſhment ſufficient (ſay they) which God hath ordained, but that one Chriſtian muſt vexe, torment, belye, and perſecute another [f]?

e Fam. 2. letter vnto M. Ro.

f Ibid.

7. Propoſition.

It is lawfull for Chriſtian men, at the commandement of the Magiſtrates, to weare weapons and ſerue in warres.

The proofe from Gods Word.

There is (ſaith K. *Salomon*) a time of warre, and a time of

peace [a]; and Princes are by warre and weapons, to repreſſe the power of enemies, whether foraigne, or inteſtine. For they are in authority placed for the defence of quiet, and harmeleſſe ſubiects; as alſo to remooue the violence of oppreſſors, and enemies whatſoeuer they be. For theſe cauſes haue they Horſes, prepared for the battell [b]; Tributes paide them aſwell for Chriſtians [c], as others, and ſubiects to ſerue them in their warres, of what nature ſoeuer.

Cornelius being a Chriſtian [d], was not forbidden to play the Centurion, or bidden to forſake his profeſſion [e]; nor the ſouldiers that came vnto *Iohns* baptiſme willed to leaue the warres, but to offer no violence vnto any man.

This truth is granted by the Church [f].

a Eccleſ. 2. 8.
b Prou. 2. 31.
c Rom. 13. 6, 7.
d Acts 10.
e Luke 3. 14.
f Confeſſ. Helv. 2. c. 30. Bohem. c. 16. Sax. ar. 23.

The aduerſaries vnto this truth.

Many are againſt this aſſertion, whereof ſome doubt of the truth thereof, as *Ludouicus Viues* [a].

Others deny it altogether as vntrue. So did in ancient time the Manichies, whoſe doctrine was, that no man might goe to warre [b].

Lactantius thought it altogether vnlawful for a good man, or a Chriſtian, either to goe to warre, or to bring any man to a violent death, though by law he were adiudged to dye [c].

In theſe dayes the Anabaptiſts thinke it to be a thing moſt execrable for Chriſtians to take weapons to goe to warre [d].

The Family of Loue alſo doe ſo condemne all warres, as the time was when they would not beare, or weare a weapon [e]: and they write firſt of themſelues how all their nature is Loue, and peace [f], and that they are people peaceable [g], but all other men in the world beſides, they doe wage warre, kill and deſtroy: for which ends they haue diuers ſorts of ſwords, Halberds, Speares, Bowes and Arrowes, Gunnes, Pellets, and Gunpowder, Armour, Harneſſe, and Gorgets [h], none of which the Familiſts doe vſe or allow of.

a Arma Chriſtianum virum tractare neſcio an fas ſit, Lud. Viues inſtitut. fœm. Chr. l. 1.
b D. Aug. contra Manich. l. 22. c. 74.
c Lactan. de vero cultu. c. 20.
d Confeſ. Helv. 2. c. 30.
e Diſplay. H. 5. 5. b.
f H. N. ſpi. lan. c. 37. ſect. 10.
g Ibid. præ. ſect. 31.
h Ibid. cap. 4. ſect. 9.

38. Article.

Of Christian mens goods, which are not common.

The riches and goods of Christians 1, *are not common, as touching the right, title, & possession of the same, as certaine Anabaptists doe falsely boast. Notwithstanding* 2, *euery man ought of such things as he possesseth, liberally to giue almes to the poore according to his ability.*

The Propositions.

1. The riches, and goods of Christians, as touching the right, title, and possession of the same, are not common.
2. Euery man is to giue liberall almes to the poore, of that which he possesseth, according to his ability.

1. Proposition.

The riches, and goods of Christians, as touching the title, and possession of the same, are not common.

The proofe from Gods Word.

AGainst community of goods and riches, be all those places (which are infinit) of the holy Scripture, that either condemne the vnlawfull getting, keeping, or desiring of riches, which by Couetousnesse [a], Theenery [b], Extortion [c], and the like wicked meanes many doe attaine; or doe commend liberality [d], Frugality [e], free and friendly lending [f], honest labour [g], and lawfull vocations to liue, and thriue by [h]. All which doe shew, that Christians are to haue goods of their owne, and that riches ought not to be common.

a If any one that is called a brother, be a fornicator, or couetous, &c. with such one eate not. Couetousnesse let it not be once named among you, as it becommeth Saints, Eph. 5. 3.

b Let none of you suffer as a Theefe, &c. 1 Pet. 4. 15.

Of this iudgement be the reformed Churches i.

c With a brother that is an extortioner, eate not, 1 Cor. 5. 11. Neither theeues, nor couetous (persons) nor Extortioners shall inherite the Kingdome of God, 1 Cor. 6. 10.

d It is a blessed thing to giue rather then to receiue, Acts 20. 35. yea, and that thing ye doe vnto all the Brethren throughout all Macedonia, 1 Thes. 4. 10. If a brother or a sister be naked and destitute of daily food, &c. notwithstanding ye giue them not these things which are needefull to the body, what helpeth it? Iames 2. 15, 16.

If there be any that prouideth not for his owne, and namely, for them of his household, he denyeth the faith, and is worse then an Infidell, 1 Tim. 5. 8. f From him that would borrow of thee, turne not away, Matth. 5. 42. And lend, looking for nothing againe, Luke 6. 35. g Let him that stole, steale no more, but rather let him labour, &c. that he may haue to giue vnto him that needeth, Eph. 4. 28. We warned you, that if there were any which would not worke, that he should not eate, 2 Thes. 3. 8.

h Ye know that these hands haue ministred vnto my necessities, and to them that were with me, Acts 20. 34. We laboured day and night, because we should not be chargeable vnto any of you, 1 Thes. 2. 9. we tooke not bread of any man for nought, 1 Thes. 3. 8. i Confess. Helv. 3. c. 29. Gal. ar 40. Belg, ar. 36. Aug. ar. 16. Wittemb. c. 21.

The aduersaries vnto this truth.

a Heyden. descr. vrbis Hierosolym. l. 3. c. 3.
b D. Aug. de mor. eccles. Cat. lib. 1.
c Magdeb. eccles. hist. Gen. 5. fol. 586.
d D. Humfre. de Romanæ curiæ praxi. p. 39. exl. Epiphan.
e W. Tho. descr. of Italy p. 59.
f Sleidan. com. lib. 6.
g Display. H. 3. b.
h H. N. Spir. laud. c. 35. sect. 34.

Of another mind were the Esseis [a], the Manichies [b], the Pelagians [c], the Apostolikes [d], and Fratricellians [e], and are the Anabaptists [f], and Family of Loue [g].

Among the Familists (saith H. N.) none claimeth any thing proper to himselfe for to possesse the same to any owedneſse, or priuateneſse. For no man, &c. can desire to appropriate, or challenge any thing to himselfe, either yet to make any priuate vse to himselfe from the restward; but what is there, is free, and is also left free in his vpright forme [h].

1. Proposition.

Euery man is to giue liberall Almes to the poore, of that which he possesseth, according to his ability.

The proofe from Gods Word.

VNto liberality towards the poore, according to our ability, we are in the holy Scriptures prouoked.

1. By

1. By the commandements from God, by his ſeruants the Prophets [a], by his Sonne our Sauiour [b], and by his Apoſtles [c].

2. By ſweet promiſes of ample bleſſings [d].

3. By threatnings of puniſhments to the couetous, and ſtony-hearted [e].

4. By the examples of the beſt men, *viz.* the Apoſtles, and Primitiue Church [f].

So the Churches [g].

a Deut. 15. 11. Prou. 5. 15, 16. Eccleſ. 11. 1, 2.
b Matth. 5. 42. &c. 6. 2. 3, &c. Luk. 9. 30, &c.
c Rom. 12. 13. 1 Cor. 1. 62.
d Eccleſ. 11. 1. The liberall perſon ſhall haue plenty: and he that watereth, ſhall alſo haue raine, Prou. 11. 24. Hee that ſtoppeth his eare at the crying of the poore, hee ſhall cry, and not be heard, Prou. 1. 13. Hee that giueth vnto the poore, ſhall not lacke, but he that hideth his eyes (ſhall haue) many curſes, Prou. 28. 27.
f Acts 11. 19, 20. Rom. 15. 15. 1 Cor. 8. 1, 2, 3, &c. 2 Cor. 6. 2, &c.
g Conf. Helv. 2. c. 2. 3. 28, 29. Sax. ar. 21. Wittemb. c. 18.

The aduerſaries vnto this truth.

Of ſtrange minds therefore and impious are

Firſt, the Anabaptiſts, which would haue no man either to giue, or receiue. For all things in their opinion ſhould be common (as afore alſo hath bin ſaid,) and none among them be either poore to receiue, or wealthy to miniſter any almes [a].

Secondly, the hypocriticall ſectaries, who are bountifull only to thoſe which ſide with them. Such were firſt the Publicans in our Sauiour his dayes [b], and after them the Manichies, who would miniſter neither bread, nor water vnto any hungry, and pyning begger, vnleſſe he were a Manichean [c].

And ſuch are the Family of Loue; who ſay they are not bound to giue almes but to their owne ſect: and if they doe, they giue the ſame to the diuell.

a Bale myſt. of Iniqu. p. 53.
b Mar. 5. 46, 47.
c Homini mendico eſurienti, niſi Manichæus ſit, panem aut aquam non porrigunt. Manic. D. Aug. de Mor. Manc. l. 2.
d Diſpl. H. 7. b.

39. Article.

Of a Chriſtian mans oath.

As we confeſſe that vaine, and raſh ſwearing is forbidden

bidden Christian men, by our Lord Iesus Christ, and Iames *his Apostle: So we iudge that a Christian Religion doth not prohibit, but that a man may sweare, when the Magistrate requireth, in a cause of faith, and charitie; so it be done according to the Prophets teaching, in iustice, iudgement, and truth.*

The Propositions.

1. We may not sweare vainely, and rashly.

2. A lawfull oath may be giuen, and taken; according to the Word of God in iustice, iudgement, and truth.

1. Proposition.

Wee may not sweare vainely, and rashly.

The proofe from Gods Word.

THe better to auoid vaine, and rash oathes, and swearing; it is good to haue in remembrance that which is said by our Sauiour Christ, and his Apostle *Iames*.

Our Sauiour saith, Sweare not at all, neither by heauen, for it is the throne of God, nor by the earth, for it is his footstoole, nor by Ierusalem, for it is the Citie of the great King; nor by thine head, because thou canst not make one haire white or blacke: but let your communication be, yea yea, nay nay [a].

a Matth. 5. 34.

So the Apostle Saint *Iames*, Before all things, my brethren (saith he) sweare not, either by the heauen, or by the earth, or by any other oath, but let your yea be yea, and your nay nay, lest ye fall into condemnation [b].

b Iames 5. 12.

All Churches doe, and some in their publike writings condemne vaine, rash, and idle oathes [c].

c Conf. Helv. 2. c. 5. Basil. ar. 11.

Aduersaries vnto this truth.

This

This declareth many ſorts of men to be very impious, as

The Wantons, which for pleaſure, and the couetous worldlings, who for gaine, and profit, bluſh not to take the name of God in vaine, by idle, raſh and vſuall oathes. Next, the Baſilidians [a], Helchiſaites [b], Priſcillianites [c], and Family of Loue [d], who for eaſe, and to auoide trouble and perſecution, dread not to ſweare, and forſweare themſelues.

Thirdly, the Papiſts: whoſe common guiſe is to ſweare either by Saints, or Idols, or by God and creatures together [e].

Fourthly, the Puritanes, who vſe to ſweare, though not by God, &c. yet as wickedly vſing horrible imprecations: as I renounce God, God damne me: or as *Hackets* manner was, God confound me [f].

Laſtly, the Baniſterians, who deeme it Hypocriſie for one Chriſtian to reproue another, for common and raſh ſwearing, which are but Trifles in their opinions.

a Philaſt.
b Euſeb. ex Cuid. l. 8. c. 38.
c Bullin. contra Anathap. lib. 2. cap. 4.
d Ramſeis con.
e Pet. de Soto Meth. conſp. 40. a.
f Conſpir. ſer. pretend refer. p. 5.
g Vnfold of Baniſt. errors.

2. Propoſition.

A lawfull Oath may be giuen, and taken, according to the Word of God, in iuſtice, iudgement and truth.

The proofe from Gods Word.

THe truth of this doctrine appeareth plentifully in the holy Scriptures. For in the ſame there be both Commandements that we muſt, and may; and formes preſcribed how we ſhall ſweare.

For the firſt: Thou ſhalt feare the Lord thy God, and ſerue him; And ſhalt ſweare by his name, ſaith *Moſes*; Againe, thou ſhalt ſweare, [a] The Lord liueth, and thou ſhalt cleaue vnto him and ſhalt ſweare by his Name [b].

And touching the other, ſweare may we not, either by *Baal* [c]: or by ſtrange gods [d]; or by the Lord, and by *Melchom* (that is, by Idols [e]:) or by any creatures [f].

But our Oathes muſt be made in the name of the Lord [g]; as, The Lord liueth [h]: and all is to be done in truth, iudgement

a Deut. 9. 13, 20, 11.
b Ibid. 10. 20.
c Ierem. 12. 16.
d Ioſh. 23. 7.
e Zeph. 1. 7.
f Matth. 5. 34.
g Deut. 6. 13.
h Ier. 12. 16.

and righteouſneſſe [i]; and when the magiſtrate calleth vs thereunto [k].

All Churches ioyne with vs in this aſſertion, and ſome teſtifie the ſame in their publike writings [l].

i Ier. 4.2.
k Exod. 22.8.
2 King. 8.31.
l Confeſſ. Helv. 1. ar. 16. & 1. c. 30. Gal. ar. 40. Baſil. ar. 11. ſect. 1. Auguſt. ar. 16.

The errors and aduerſaries vnto this truth.

Many be the aduerſaries one way or other, croſſing this truth. For,

1. Some condemne all ſwearing, as did the Eſſeies, who deeme all ſwearing as bad as forſwearing [a]; and doe the Anabaptiſts, which will not ſweare, albeit thereby both the glory of God may be much promoted, and the Church of Chriſt, or Common-weale furthered [b].

a Fardo of faſhions, 2. part.
b Confeſſ. Baſil. ar. 11. ſect. 1.

2. Others condemne ſome kind of Oathes, and will not ſweare, though vrged by the magiſtrate, but when themſelues thinke good. So the Papiſts, no man (ſay they) ought to take an Oath to accuſe a Catholike (a Papiſt) for his religion [c], and ſuch as by Oathes accuſe Catholikes (that is, Papiſt,) are damned [d].

c Teſt. Rhem. an Act. 23, 12.
d Ibid.
e Hook. of eccleſ. pol. præf.
f D. Sutcliffe anſ. to Iob Throck. p. 46. b.
g Pol. of the Turk. emp. c. 24. p. 74.
h Quod lib. p. 34. 68. Garnets arraigne.
i Teſt. Rhem. an Act. 20. 12.
k Iuramentum propter falſam religionem præſtitum non obligat Bap. Frickler de iure magiſt. p. 11.
l Conc. Conſtan.

So the Puritanes, oftentimes either will take none oath at all when it is miniſtred vnto them by authority, if it may turne to the moleſtation of their Brethren [e], or if they ſweare (finding their teſtimony will be hurtfull to their cauſe) they will not deliuer their minds after they be ſworne [f].

3. Others, hauing taken the Oath, do foulely abuſe the ſame as the knights of the poſt, like the Turkiſh Seiti, & Chargi [g], who for a Ducket will take a thouſand falſe Oathes afore the magiſtrate: as alſo the Ieſuites, who in ſweating (which is little better then forſweating) do *vti ſcientia*, that is, cunning, and equiuocations [h]: as alſo doe they, who conſcionably and religiouſly keepe not their faith, ſuch are the foreſaid Papiſts: (For they ſay) an Oath taken for the furtherance of falſe religion (as they take the profeſſion of all Proteſtants to bee [i]) bindeth not [k]. Againe, Faith is not to bee kept with Heretikes [l]. Which aſſertion little differeth from the opinion of ſome Puritanes, who teach, that promiſſe (or Faith) is not

to be kept, when (as perhaps by the not erecting of Presbyteries in euery Parish) Gods honour, and preaching of his Word is hindred m. Subiects be discharged from their Oath of allegeance, and may gather forces against their liege Soueraigne, if hee enterprize any thing to the hurt of his Realme, or of the (Romish) religion, was a determination of the Sorboniſts in a certaine conuenticle of theirs at Paris n. And that Magiſtrates, by their ſubiects, may be brought vnder to obedience of Lawes, was a concluſion of certaine Scottiſh Miniſters in a priuate Conuenticle of Edinburgh o.

Seditioſi non ſunt qui reſiſtant principibus, politicum, aut eccleſiaſticum ſtatum perturbantibus. Nam qui reſiſtit Principi ſeditioſus non eſt, ſed ſeditionem tollit: ſaith a Frenchman p: yea (ſaith an Engliſhman,) whoſe works by T. C. are highly approoued, and commended, *Hunc tollam vel pacifice, vel cum bello, qui ea proteſtate donati ſunt, vt regni Ephori, vel omnium ordinum conuentus publicus* q: Subiects may not reſpect their oathes made vnto ſuch Princes, which trouble the ſtate of the Church, or Common-weale.

Finally, whatſoeuer Princes be (good, or bad) if they be Women (ſay ſome,) oathes of allegeance then are not to bee kept. Their words be theſe:

First, (aſwell the States of the kingdome, as the common people) They ought to remooue from honour, and authority that monſter in nature: ſo call I woman in the habit of man, yea a woman againſt nature raigning aboue man. Secondly, if any preſume to defend that impiety, they ought not to feare, firſt to pronounce, and then after to execute againſt them (that is to ſay, againſt women gouernours) the ſentence of death. If any man be afraid to violate the oath of obedience, which they haue made to ſuch monſters, let them be moſt aſſuredly perſwaded, that as the beginning of their oathes, proceeding from ignorance, was ſinne: ſo is the obſtinate purpoſe to keepe the ſame, nothing but plaine rebellion againſt God r.

Laſtly of all, wheras euery Miniſter of the Word, and Sacraments, at his ordination doth ſweare to obey his Diocesan in all

m Geneva an. Matth. 2. 12. One of them hath deliuered, that if the Prince doe hinder the building of the Church, the people may by force of armes reſiſt him, Anſ. to the Abſtract. p. 94.

n Mercur. Gal. lobelg. l. 2. p. 89.

o Buchan. rerum Sotic. l. 17. p. 202. b.

p Euſeb. Philad. lph. dial. 2. p. 57.

q Dud. Fen. S. Theo. l. 5. c. 13.

r Againſt the regim. of women. 2. blaſ. p. 53. b.

all lawfull matters, certaine Gentlemen of the Puritan faction, writ thus vnto the Bishops of the Church of England, and printed the same, *viz.* The Canon law is vtterly voyd within the realme, and therfore your Oath of Canonicall obedience is of no force, and all your Canonicall admonitions not worth a rush f.

f The Gentlemens demands vnto the Bishops (printed ann. 1605.) p. 76.

D. Hilar. contra Constantium Augst.

Non recipit mendacium veritas; nec patitur Religio impietatem.
The truth admits no lye; neither can Religion abide impiety.

1 Tim. 1. v. 19.

Vnto the King euerlasting, immortall, inuisible, vnto God onely wise (be) honour, (and) glory for euer, and euer, Amen.

FINIS.